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CLOTHES FOR KOREA

Orphan in Seoul gets sweater from Lutheran chaplain

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JANUARY 21, 1953

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Kindness Grows

HAPPY SMILES LIGHTED the faces of the children at a mission school in Japan. A women's group in the U.S.A. had sent some colored cloth. As each girl received a piece, there was a rapid exchange of ideas as they discussed how they would use it.

Most decided to make themselves a blouse. A few had other pieces of material to combine with the new cloth to make a dress.

"Have you decided what you're going to do with yours?" the teacher asked Tokiko, who sat in silence admiring the material.

"Oh, yes," she answered. "I'm going to make a dress for a Korean child. Some of those little children haven't anything to wear."

"WHAT A WONDERFUL IDEA!" "How did you make this decision so quickly?"

"You told us always to ask ourselves 'What would Jesus do?'" replied the girl. "So I asked Him if I should make something for myself or for a Korean girl."

After the class was dismissed, the chief topic of conversation was Tokiko's decision. The next morning the girls told the mission teacher that each of them wanted to make a dress for a Korean child. The boys in the class, not to be outdone, decided that each would buy a pair of socks to go with the dresses.

WHEN THE DRESSES and socks were ready to be sent, the teacher displayed them in the classroom. One of the girls exclaimed, "Tokiko, just think, all this is here because you thought about making one dress for a little Korean."

"But if a kind lady hadn't sent us the cloth, none of us could have made a dress," Tokiko modestly replied.

"But that makes it even better," said the other girl. "One Christian does a kind thing and it just grows and grows!"

—KATHERINE BENION

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COVER PICTURE. Chaplain Herman P. Senft (ALC) of Des Moines, Iowa, helps at the Methodist mission in Seoul to distribute clothing sent from America for Korean orphans.

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THE CHURCH IN THE NEWS

World Council gives advice on Korea

Top-level churchmen made suggestions this month to top-level diplomats in solving the world's thorniest political problem: the Korean truce. Some suggestions were 1) don't permit "any extension of the conflict," 2) "persist unceasingly" in trying to negotiate, 3) don't compromise on prisoners of war, 4) investigate the prospects for "personal discussions" with Stalin.

Recommendations came from Lucknow, India, where the World Council of Churches central committee met. The statement was made in a letter from the bishop of Chichester (Dr. George Bell), chairman of the central committee, to Lester B. Pearson, president of the United Nations General Assembly.

"The immediate objective for which the United Nations intervened" in Korea has been fulfilled, the letter stated. "There now remains the settlement of the Korean question with a view to unification and independence of Korea . . . The only way to end the bloodshed . . . is through negotiated settlements. A deep sense of responsibility therefore prompts this appeal to the United Nations to guard against any extension of the conflict."

"Willingness of the highest authorities of certain great powers to hold personal discussions" is welcomed by the Council committee, it was stated. If Josef Stalin is ready to talk about the problem with Dwight Eisenhower, the World Council of Churches implied in its statement, the prospects for a conference should be promptly explored.

Italians find evangelist guilty

There will be no open door for everybody to preach wherever they please in Italy if Roman Catholics can prevent it. An Italian soldier, Lido Petrini, was fined $8 and given a suspended 15-day jail sentence this month for trying to preach to a Church of Christ congregation in Alessandria.

Police had prohibited Church of Christ services in Italy last September, explaining that non-Catholic churches may not operate without official permits. The U.S. embassy in Rome persuaded the Italians to suspend the ban while the Church of Christ is seeking official recognition. The recognition has not been granted.

Foreigners in Italy should be free to worship as they please, said the Roman Catholic archbishop of Milan, Cardinal Schuster, in a letter to parish priests. But there is "strong Protestant propaganda" among Italian Catholics which often consists of "defamation of the Catholic hierarchy" and claims that Catholic leaders "adulterate the word of God."

"Simple souls," said the cardinal, "easily allow themselves to be ensnared by religions that promise them paradise at a cheaper price." He said it is necessary for "religious and political reasons" to "restrict freedom, especially of apostate priests and monks, to impair the unity of Italians with their distortions."

Fire in service center

Set-back in Lutheran efforts to provide centers for men and women in the armed services came in Alaska last month when fire damaged the building in use in Fairbanks. New furniture, radio, piano, and library were destroyed in a midnight blaze. Loss was estimated at $10,000 to $15,000.

The center is in the parish hall of the airbanks Evangelical Lutheran Church. was opened in November 1951. A cond center for service personnel in laska was opened two months ago in nchorage, also in an ELC church build-g. The centers are jointly operated by e National Lutheran Council and the utheran Church—Missouri Synod.

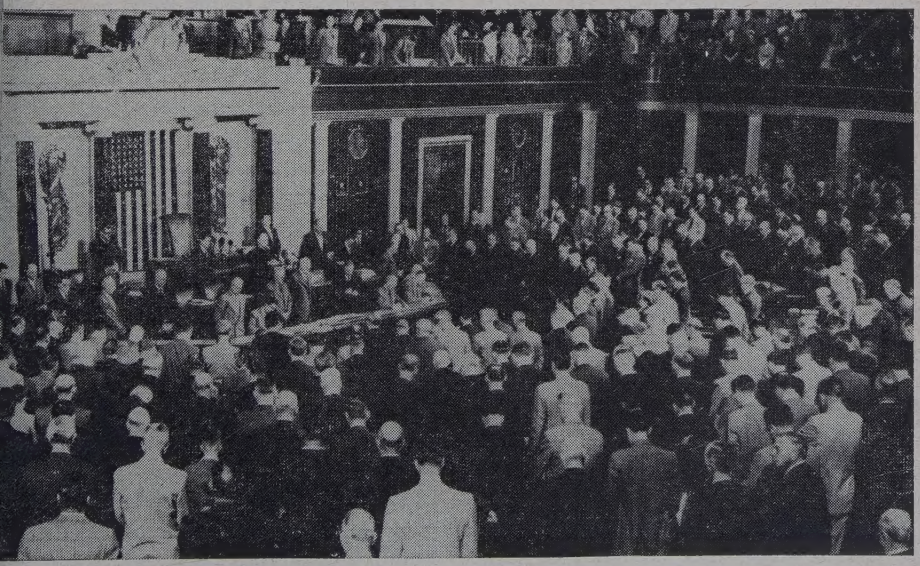
First center for Americans in Formosa as opened in 1952 at the port city of aohsiung. The Rev. Leslie F. Brandt inisters to men on the tankers and de-royers which stop at the Formosan ort. He goes aboard ships to conduct rvices and Bible study. Activity at the enter in Tokyo has expanded since the rrival there last fall of the Rev. Edwin . Sohn. A new center may also be es-blished at Sendai, Japan, about 250 iles from Tokyo.

Forty-five centers in cities of the Jnited States and in locations overseas re now maintained by the Lutheran ervice Commission.

German youth group is attacked

Communists were baffled by the problem of how to break up the vigorous youth groups in Protestant churches in Germany's Russian Zone. They can't liquidate the groups as an illegal organization because the groups insist they are not an organization. They are merely the "Young Congregation" (*Junge Gemeinde*) within the Protestant churches. They meet in parish halls for Bible study and rallies.

But Communists were doing their best this month to upset the youth program. The publication license for the youth magazine, The *Messenger* (circulation 50,000) was cancelled. Clergymen who assist the youth groups were condemned in newspaper articles. Communist papers called the Protestant groups "an illegal and peace-disturbing organization working for the American intelligence service." The groups seek to "undermine the Free German Youth" (Communist group), according to The *Youth World,*



PRAYER IN CONGRESS

Members of House of Representatives stood for prayer as session of Congress opened

a Communist periodical.

The church group wears "a religious mask" to cover subversive activities, said The *Youth World*. Youth rallies, catechism classes, and Bible-study meetings are scheduled at the same hours as Free German Youth meetings "in an attempt to keep young people from fulfilling their democratic duties."

Supreme Court relents on church-state

There has been "a definite change" in the attitude of the United States Supreme Court on the question of separation of church and state, Charles H. Tuttle asserted this month. He is an attorney who argued the New York City released-time case before the court in 1952.

"The tide of secularism in this country was stopped when the cold war became hot," said Mr. Tuttle, and that seems to have affected the court's view on the state's relation to religion.

The 1947 Supreme Court decision in the Everson case (New Jersey bus law) said that "in the words of Jefferson, the clause against establishment of a religion by law" (First Amendment to the U.S. Constitution) "was intended to erect a 'wall of separation between church and state.' "

In the 1952 decision the court stated that the First Amendment "does not say that in every and all respects there shall be a separation of church and state. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other."

All churches should take the opportunity created by the court decision to push ahead with weekday religious education, it was recommended at a New York meeting this month. The Coordinating Committee on Released Time was told that "if a child does not learn to worship God, he will worship either himself or a secular power above himself."

Bible may be read in California

California's legislature should permit daily Bible reading in the state's public schools but should not require it. This recommendation was adopted 7 to 3 by the state Board of Education this month. A bill requiring Bible reading had been pending in the legislature, and was referred to the board for its opinion.

Opposed to the recommendation was the board's president, William Blair, who said, "I don't object to the teachings of Jesus but I do object to reading parts of the Bible which embody other matters of doctrine." A Roman Catholic educator, Msgr. Patrick Dignan, said permission for Bible reading would be "a really constructive step toward the realization of the high ideals which should animate education."

Dr. Edgar Goodspeed, Biblical scholar and translator, said the reading would put before school children "the great moral principles of the Bible."

Bible reading is permitted or required in public schools of 36 states.

More parochial schools

Eighteen per cent of all money spent for building schools in the United States last year was spent for parochial schools. A government report estimated at $355 million the cost of 1952 parochial school construction.

Cost of all churches built in 1952 was $399 million, it was reported. This was 12 per cent below the 1951 all-time record. It is estimated that in 1953 church construction will total $425 million, and parochial school building may reach $375 million. Relaxation of government restrictions on use of scarce building materials will stimulate construction.

FIFTEEN HUNDRED IN THE "PANDAL"
Youth assembled in India

Christian youth meet in India

There were 1,500 young people of 55 nations in a "pandal" (*see photo*) specially built for the occasion when a world conference of Christian youth was held this month in India. Scheduled for the same time as the World Council of Churches committee session in India, the meeting agreed that Christian youth groups must use "our unmobilized resources to perform our common tasks in all countries."

Plans were made for participation by youth from all over the world in the 1954 Assembly of the World Council in Evanston, Illinois.

Clergy aloof in Rosenberg appeal

American clergymen had been swamped this month with appeals to join in petitioning for commutation of the death sentence decreed for the atom spies Julius and Ethel Rosenberg. Many clergymen who are opposed to the death sentence for anybody have hesitated to sign the Rosenberg appeal for fear of getting mixed up in a Communist propaganda plot.

The Rosenberg case is "being exploited by typical Communist trickery to destroy faith in our American institutions," warned a sextet of Protestant, Jewish, and Roman Catholic leaders. "In addition to those who, for legitimate reasons, want the death sentence . . . commuted, there are others who use the commutation plea as grist for Communist propaganda mills."

Among the six who warned against the propaganda attempt were Charles E. Wilson, Daniel A. Poling, Samuel I. Rosenman.

In Berlin a Communist protest meeting denounced Bishop Otto Dibelius for not telling Mr. Truman last month that it was his "simple Christian duty" to pardon the Rosenbergs. Otto Nuschke, East German deputy premier in charge of church affairs, said he was "painfully disappointed" that the bishop did not speak to President Truman about the case when he was in America last month. Bishop Dibelius was called "Traitor," "Scoundrel," "Criminal" by some in the audience of 3,000 at the meeting.

Mr. Nuschke said he had appealed to the pope to intervene in the case. Americans were accused of anti-Semitism for sentencing the Rosenbergs.

New Greek Bible proposed

Greeks, who have the New Testament in the language in which it was first written, should have a revised version, said the Athens newspaper, *Ethnos,* this month. Publication of the Revised Standard Version in America should encourage Greeks to bring their own Greek New Testament up to date. "It is high time the question be faced seriously," said *Ethnos.*

A modern-language Greek New Testament "translated by foreigners" had been distributed among soldiers in the Greek army, it was stated. However the constitution of Greece states that the translation of the Holy Scriptures "into any Greek dialect without the approval of both the Orthodox Church of Greece and the Ecumenical Patriarchate is absolutely forbidden."

French allow more parochial school aid

From 1901 when the French government broke relations with the Vatican until 1951 when the National Assembly passed a compromise bill to aid parochial schools, there had been sharp church-and-state separation. In 1951 the Assembly voted to pay 1000 francs to each child of primary school age as an indirect subsidy for church schools.

This year the subsidy will go up to 1500 francs, the Assembly decided.

Blow to congregationalism

Ninety-nine American denominations with 33 per cent of the nation's church members have the "congregational system" of church government, Dr. Willard L. Sperry estimated in *Religion in America.* The congregation is considered to be self-governing, and not subject to orders from its denomination.

An Iowa Supreme Court ruling is "a body blow" to all congregationally organized denominations, protested the Rev. Alva R. Ragsdale who was ousted as pastor of the Eldora Church of Christ. He charged that the Rev. LeRoy S. Schuler and others who were not members moved into the Eldora church, won a majority vote of the membership, and then changed the basic beliefs and practices of the congregation. The state court rules that the congregation is self-governing and not subject to the rules and practices of the Disciples of Christ denomination. It said Mr. Schuler could preach and occupy the church property.

And so forth

Thirty-five more Roman Catholics in Bavarian villages were excommunicated by their church last month for continuing to insist that the Virgin Mary made a recent appearance at Heroldsbach in Germany. Previously 30 had been excommunicated.

First woman to receive a D.D. in the history of the Church of Finland, said the church information service, is Mrs. Eira Paunu, who received the degree from the University of Helsinki for a biography of Archbishop Torsten Renvall.

World News Notes

uropean union plan endangered

In Strasbourg a group of men had ractically finished their plan for a half- ay union of six European nations—in- luding France, West Germany, Italy. he plan involves merger of military de- ense, basic industries, trade policy. The European Community" would have a ongress of two houses: the members f the upper house to be named by leg- slatures of the member nations, and nembers of the lower house elected by ote of citizens of the six nations.

Cornerstone of the plan is the agree- nent on merging the armed forces—the uropean Defense Community. Neither he French nor German parliament has atified the military merger, although he United States has urged them to urry ahead with it.

This month the bottom seemed to be dropping out of the plan. General Charles de Gaulle—the Douglas Mac- Arthur of French politics—insisted that f his followers in the National Assembly were to enable Rene Mayer to form a new French government, the veteran Foreign Minister Robert Schuman must e dropped from the cabinet. So the an who had blazed the trail toward European co-operation, was left on the sidelines.

The Gaullists, opposed to the Euro- pean army idea which would permit re- armament of the Germans, had moved into position to scrap the plan.

Gospel of land reform

A frail man of India—normal weight 90 pounds—was fighting a hard battle with malignant malaria. He would not take medicine, consistent with his re- ligious belief. As a follower of Gandhi this Indian, Acharya Vinoba Bhave, trusted in the sword of the spirit.

And his trust had produced extraor- dinary results in his country. Believing ardently in dividing up India's land among landless peasants, he had traveled on foot from village to village seeking to persuade landowners to share volun- tarily some of their acreage with those who have none. By convincing them that this is the right thing to do, a half- million acres had been divided in one of the most unusual campaigns in history.

Africa for the white man

White settlers in the British colony of Kenya were frightened and angry about the violent attack of the Mau Mau—the jungle-trained African terrorist group that has tried to drive out the Europeans. British troops stand guard to repel the Mau Mau, but the attacks continue.

The British Colonial Office in London should turn over the problem to the white settlers in Kenya, the settlers pro- posed this month. What is needed is "a government in Kenya by Kenyans under European-settler leadership." The whites have formed an organization called the Kenya Empire party which wants a fed- eration of the six British territories in East and Central Africa—Kenya, Uganda, Tanganyika, Nyasaland, North- ern and Southern Rhodesia. "We have our plans and we will get what we are after," said a party spokesman.

East Germans flee

Ninety thousand East Germans risked flight across the no man's land from the Russian Zone westward in the last six months of 1952, it was estimated in Jan- uary. Another 88,000 came across the border into West Berlin.

Refugee total since 1949 is 1,800,000, the West German government estimates.

Washington

THE NEW CONGRES

THE MANTLE OF LEADERSHIP passed smoothly from the Democrats to the Republicans, as the 83rd Congress met in its opening session. The expected fight against the right to filibuster was postponed for a few days. Democrats did not challenge the seating of Senator McCarthy, but left the Republicans to cope with a sub-committee report sharply critical of his financial operations. In the House, a motion to limit the power of the Rules Committee was not even recognized by the chair.

Sharp debate was sure to come later on these and other issues. But on the first day, there was back-slapping and good feeling. The two parties presented a solid front as they reversed their roles, the Republicans accepting the function of responsible leadership, the Democrats that of constructive criticism.

Issues

A flood of bills was poured into the hopper on the first day. The designation "H. R. 1" was given to the tax reduction bill by Congressman Reed of New York, chairman of the House Ways and Means Committee. Reed's bill proposes an 11 per cent cut in taxes on lower and middle incomes, beginning June 30, 1953. Freshman Congressman Clardy of Michigan introduced a bill to raise individual tax exemption to $1,000.

Most Congressmen realized that tax reduction will depend on their ability to lower government expenditures. The men on the hill will have to team up with Eisenhower, Dodge, and members of the cabinet to accomplish this. To develop such teamwork is one of the top jobs of the new administration.

Since the biggest slice of the budget dollar goes for defense, substantial re duction in spending will involve a cu in military outlay. But the hard realitie of the world situation cannot be change by a vote of Congress. Any reductio will have to come by squeezing the wate from the military budget. In this, Con gress will need the help of hard-heade Charles Wilson.

The most crucial issue will be that c foreign policy. While this is primaril in the hands of Eisenhower and Dulles Congress shares the responsibility b making appropriations, ratifying treaties etc. Nowhere is the need for co-opera tion more urgent than here. Basic polic should be worked out jointly.

Change in policy?

Churchill's visit before the inaugura tion underscores the concern of Europ over a possible shift in U.S. foreig policy. They are afraid that our new focus on Asia will be at Europe's ex pense. In Congress, Taft will play th key role. Whether he can work wit Eisenhower in hammering out a unifie foreign policy keyed to world event will be a measure of his size.

On the domestic side, labor legislatio and price and wage controls will receiv attention. Most controls are likely to b dropped. The Taft-Hartley Act wi probably be modified, but not as muc as labor leaders would like.

The people of the U.S. decided on change in leadership. The same peopl who went to the polls should maintai a continuing interest in the problems an policies of government. Year-round cit izenship is a necessary ingredient for suc cessful democracy.

—ROBERT E. VAN DEUSEN

NOTHER IN THE SERIES ABOUT THE ELECTIVE BOARDS OF THE UNITED UTHERAN CHURCH. THIS ARTICLE BY RICHARD T. SUTCLIFFE AND LBERT P. STAUDERMAN TELLS THE STORY OF THE BOARD OF PENSIONS

VE LOVE OUR OLD PASTORS

But many of them would retire to live in poverty if it were not for the ULCA Pension Board's Contributory Plan

"BUT WHAT WILL the pastor live on?" ked the youngest councilman as the urch council met to discuss their min- er's planned retirement.

"Oh, the United Lutheran Church pro- des a pension," he was told. "After l, he's been a pastor for almost 50 ears!"

A few weeks later the council met gain with the president of the synod tending.

"It's true that a small pension is pro- ided," said the synod president. "But nless the pastor is enrolled in the Con- ributory Pension Plan he'll get only 300 per year."

"Three hundred dollars!" they ex- laimed almost in unison. "That's only 25 a month! Nobody can live on that mount nowadays."

"We didn't join the Contributory Plan ecause our pastor was too old to get uch out of it," explained one of the ouncilmen.

"The church took that into considera- ion in setting up the plan," patiently ex- lained the synod president. "There's a pecial supplementary pension for older nen whose individual accounts have not ad time to build up to a satisfactory oint. Under the new provisions adopted t Seattle, the minimum payment will be 900 yearly—but only for men who were in the Contributory Plan in November of 1947."

THERE WAS A LOOK of despair on the faces of most of the councilmen. They loved their pastor, now grown old in the service of the congregation, and were dismayed at the thought of his predicament. "What can we do?" they pleaded.

"Well, by paying the premiums which would have accrued since the cut-off date in 1947 you can get the benefits of the additional amount," said the president.

"But that would be a small fortune!" someone moaned.

Pencils and paper were quickly brought forth and some rapid figuring was done. "The entire amount would be about $1,800," said the synod officer.

"That's a lot of money," responded one of the men. "But if we paid that, the pastor would really get it back in two years, wouldn't he?"

"You might put it that way," said the synod president.

"Then let's do it!" they said. "Now that we know what should be done, we'll find a way."

"It would have been a lot easier if we had put our pastor in the Contributory Pension Plan in 1947," added the youngest councilman.

FOR THE 34 YEARS of its existence, the United Lutheran Church has been providing a basic pension of $300 for its retired pastors. This was all that could be provided because of the lack of large funds, low interest rate and insufficient benevolence income from the church. Ten years ago the ULCA faced the desperate situation with a well-planned pension system similar to that of other denominations. Under it, pastor and congregation each contribute annually a sum equal to 4 per cent of the pastor's salary.

As the result, pastors who retire under the provisions of the Contributory Pension Plan after Jan. 1, 1954, will receive a minimum pension of $900 annually, while those who have been in the plan during their active ministry will at retirement receive a lifetime income of approximately one-half their average annual salary.

THINGS ARE IMPROVING in the ULCA's pension program, but it has been a long, hard pull. Even now, about 775 pastors are not enrolled in the Contributory Plan and may face the same sort of tragedy at retirement as did the pastor in the little story above.

In nearly three and a half decades, a lot of pensioners have come and gone. In 1918 the newly organized ULCA inherited nearly 600 retired and disabled pastors, widows and children from its three-bodied (General Synod, General Council, United Synod of the South) parent. In 1920 there were 182 pastors, 333 widows and 119 children on the roll. As of today, there are 1,255 in the 1953 pension family! During that time, the Board of Pensions has channeled close to nine million dollar bills to retired and disabled pastors, missionaries and widows, lay workers and children in the form of pension checks, relief grants and emergency allotments.

The pension fund has grown, too. In 1918, total assets from the three bodies organizing the new ULCA totaled $170,000 in "Pastor's Funds." But in the year ending June 30, 1952, the board reported the assets of the Endowment Fund as $3,611,000 with more than a half-million dollars distributed during 12 months for pension and assistance payments. The assets of the Contributory Pension Plan are $4,058,741.

AS MIGHT BE EXPECTED, the 34 years have been busy ones for the Pension Board. Members have devoted so much time to making sound investments with the pension dollars that they've had too little time to promote their cause. The staff secretaries (Dr. Edgar Grim Miller, 1918-1927; Dr. Harry Hodges, 1927-1948; Dr. Thomas L. Cline, since Jan. 1, 1949) and the board members, most of whom are businessmen with a lot of financial know-how, have devoted their time and energy to the well-being of "The Pension Family."

Actual promotion of the Contributory Pension Plan was begun in 1947. As of the present, 3,052 certificates of membership have been issued. The active and temporarily inactive members total 2,600. On June 30, 1952, there were 3,379 active pastors, missionaries, chaplains and general workers on the ministerial roll of the United Lutheran Church in America. About 775 active pastors, most of whom are in the upper age bracket, are not members of the Contributory Pension Plan.

THE PATH OF ULCA PENSIONS has had a few sharp turns and a number of rocky stretches.

Pensions got off to a flying start in 1920. "Our plan is unique," boasted the

EXECUTIVE SECRETARIES—PAST AND PRESENT
Dr. Harry Hodges and Dr. Thomas L. Cline

irst board; "it puts all (pastors) on the ame basis of years of service . . . and ur apportionment (for pensions) is in- luded in the budget!"

But times change and new strategies re needed. Today to provide even a inimum of $300 a year for each of the JLCA's 1,255 pensioners would require budget appropriation of $366,500.

IN THE BEGINNING the board proposed he establishment of a pension system hat would "operate automatically" and would be "in recognition of services endered." The $300 minimum was not 'a matter of relief, subject to the con- ditions of the beneficiary" but was "based solely on age, service and retirement." What they didn't add was that, even in 1920, a pension of $300 was not ade- quate for decent living!

To provide an Endowment Fund, the board finally got permission from the ULCA at Richmond, Virginia, in 1926, to stage a campaign for $4 million. It was successful; its goal overpledged—but with only $820,000 paid in cash. No one worried in those flush days about pledges. "Divine favor permeates the life of the United Lutheran Church" reported the Pension Board in Erie, Pa. (1928).

More than $3 million had been paid into the Endowment Fund—before the crash. Real estate and first mortgages dived perilously. Plans for a $600 minimum pension were dropped. Neighborhood banks which held church funds closed their doors. The Pension Board found it unadvisable to continue attempts to raise the rest of the Endowment Fund.

STORMY DEBATE ABOUT the Pension Board resulted at the 1932 convention at Philadelphia. After investigation, the personal and official integrity of board members was upheld, but their wisdom in making investments was questioned. Although the board eventually emerged from its financial distress unscathed, with the temporary losses recouped, veteran

board members still recall with shudders that experience.

By 1934 many segments of the church, investigating pension systems of other American Protestant groups, arrived at the board's conclusion: "Let us face a far-reaching lesson that we are learning," it said at the Savannah convention. "The United Lutheran Church does not have an adequate pension plan!" The 85-cents-daily pension was woefully inadequate, even in those days of post-depression NRA. The ULCA was the only major communion attempting to conduct a non-contributory pension system.

Although the 1934 and subsequent conventions of the ULCA discussed a *contributory* plan by which pastors and congregations would pay stated amounts to a reserve fund from which adequate pensions could eventually be paid, it wasn't until the Louisville convention in 1942 that the Contributory Pension Plan was approved with the provision that it would begin when 500 pastors agreed to enroll. This goal was reached in 1944.

THERE WAS NO MASS RUSH into the Contributory Plan even then. Some pastors were carrying insurance policies. Synodical approvals were slow in coming in. The big hurdle was "socialization," whereby all pensions would be uniform no matter how large or small the congregations' contributions had been. Higher salaried pastors and their congregations couldn't be sold on this feature.

It wasn't until Cleveland in 1946 that the matter was finally settled. Delegates voted down socialization. Pensions paid to retired and disabled pastors, they decided, would be directly affected by the amount of payments made by the members.

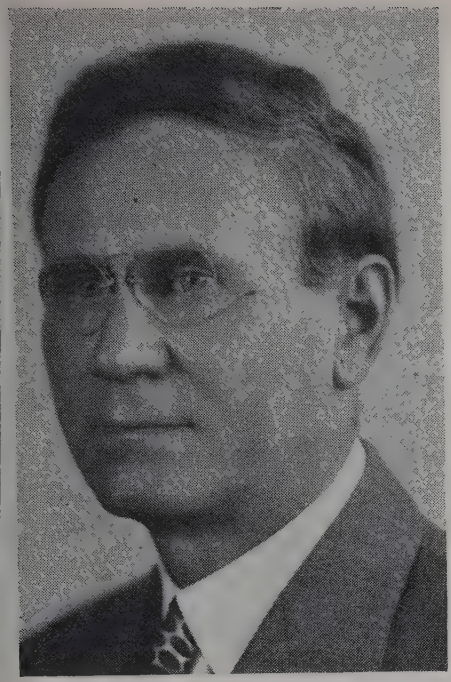
Delegates at Cleveland also agreed upon a Supplemental Pension Plan for the benefit of pastors 51 years of age and over as of July 1, 1947. This added benefits for the pastor whose age prevented him from building up an adequate reserve in the Contributory Pension Plan before his retirement.

Later, at the Des Moines Convention in 1950, the pension program was rounded out by the establishment of a Family Protection Plan, by which pastors who were also members of the Contributory Plan could provide death benefits for their families should they die before retirement and before their contributions to the Contributory Plan had accumulated sufficient benefits to be adequate. The Family Protection Plan at present provides a death benefit of $3,000 through age 60, $2,000 through 65, $1,000 through 71, and $500 until retirement with waiver of premium in case of disability under 65.

AS IT STANDS NOW the amount of pension in the Contributory Pension Plan is determined by the amounts paid by the pastor and his congregation from the time of his enrollment to his retirement. No *average* case can be cited. However, retired pastors after Jan. 1, 1954, will receive a minimum of $900 yearly from the Board of Pensions if they have entered the Contributory Plan.

In addition, the Pension Board distributes emergency grants and assistance when needed for operations or unusual situations. Orphans whose pastor-father was a ULCA clergyman receive $50 a year until they reach 18. Christmas gifts are sent to each of these 119 children, partly from funds donated by the Children of the Church. Pensioners in Germany are sent regular CARE packages.

BECAUSE OF ITS INVOLVED financial structure, the Board of Pensions needs



BOARD PRESIDENT
William G. Semisch

experienced investment counselors who know their business. Board funds must earn at least 3 per cent yearly for the pension system to operate without a deficit. Happily, the current return is 3.6 per cent—a comfortable margin by actuarial standards.

Financiers of high standing have been selected by the church for membership on the Board of Pensions year after year. It is the only board to which some members are elected directly by the Executive Board. This is to assure the presence on the board of high-ranking businessmen who can act as watchdogs for this important trust.

President of the board, and a member since 1932 except for a few years when constitutional limitations removed him from its service, is the president of Philadelphia's large Second National Bank, William G. Semisch. His business acumen and high ethical standards have been reflected in the attitude of the board on many matters. One of his rulings has been that no board funds may be invested in or through any financial institution with which board members are associated. Although this keeps board members from gaining what might be considered proper brokerage fees, it also keeps them from any possible taint of prejudice in making investments. Other notable names have been listed on the roster of the board over the years—Dr. Peter P. Hagan, Bertram Wilde, Belding Slifer, Dr. Ross Stover, Dr. Wilhelm F. Herrmann, Judge James Henninger . . . and many others. Like all ULC boards, its membership has included dozens of unselfish and consecrated pastors and laymen.

WITH ITS PENSION and family protection program now firmly established, the Pension Board looks hopefully toward progress along the lines of expanded benefits, especially in the Family Protection Plan.

With the United Lutheran Church evidencing a growing awareness of the need for improved pensions for its retired servants, the board can foresee the day, perhaps not too far off, when minimum pensions will be $1,200 a year. Not until after A.D. 2000 will all retired pastors be sufficiently protected under the Contributory Plan to make available for other use the amount now invested in Endowment Funds.

Until then, the Board of Pensions will continue quietly and progressively along the course outlined in its charter . . .

". . . the relief and support of ministers of the United Lutheran Church in America, their widows and children."

Stewardship Advances in Guiana

By PAUL G. HANSEN

In a land where poverty is prevalent, the church develops among its people a strong sense of their obligation to God

RECOGNITION OF RESPONSIBILITY to God as stewards of everything—life, time, talents, possessions and spiritual resources—is important to any wholesome Christian experience. It is especially so in the establishment and growth of a church in a mission field. There is an ever-deepening consciousness of this in the Evangelical Lutheran Church in British Guiana.

Lutheran history in Guiana goes back to the establishment of a mission 209 years ago when the land was under the flag of Holland. For a century and a half the mission experienced hardship and times of severe testing, mainly through a lack of ministerial leadership. Yet it continued to exist and in 1890 became affiliated with the East Pennsylvania Synod of the U.S.A.'s General Synod. This was its first connection with North American Lutheranism.

In 1918 the British Guiana field became one of the foreign mission responsibilities of the ULCA. Twenty-five years later, on the 200th anniversary of the founding of the first Dutch Lutheran mission in Guiana, the Lutheran Church in British Guiana was organized as an affiliated church of the ULCA.

ONLY SINCE ITS organization in 1943 has this church come into its own. Since then growth has been shown in every phase of its life, except in the size of its staff. From a group of 12 congregations in 1942 with a baptized membership of 1,400 the church has grown to its present strength of 37 congregations with a baptized membership of more than 5,000.

In 1942 there were 22 established Sunday schools. Today there are 70. In 1942 there was only a handful of full-time native workers. Today there are three native pastors and approximately 75 other full-time workers.

CONGREGATIONS in British Guiana contributed only a few hundred dollars toward their own support in 1942. This year they will contribute about $10,000. In addition, the church in British Guiana supports two native pastors in India and one in Liberia. Last year the congregations oversubscribed this support and now support of a native worker on some other foreign field is being considered.

In December 1948 when we first came to Georgetown, one of the first duties was to figure up the year's statistics. The parochial reports showed that the entire year's contributions from one small congregation of 37 communing members was only $57. It was true that the people in that congregation lived in poverty of a sort never seen in North America. But we found that many had been using their poverty as a cloak behind which to hide and thus avoid any financial obligation to the church.

The Rev. Mr. Hansen is now on furlough in the U.S.A. after a term of service in British Guiana. He and his family will return there next year to resume service in the Georgetown parish.

In 1949 we inaugurated the stewdship program of the ULCA. We had every-member visit. Members made eir yearly pledges and used the enlope system. After three years of operan of this stewardship program, the me small congregation gave a total of 21 towards its own support. In 1952 ey balanced their budget at $1,000!

The president of the Luther League of at small congregation works as a clerk a department store, where she makes a week. She always gives $2 of it to r aged parents to help buy food for the mily. Faithfully she gives at least 30 nts to the church. This leaves her only cents for her own needs. If she ever ys a new dress, it takes weeks to pay r it. She could easily use the money e gives to the church for her personal eds, but her sense of stewardship makes r believe that it belongs to the Lord.

One of the most prosperous members the church is the matron of the sewg room of the hospital in Georgetown. he earns $70 a month and always gives at least $7 of it to the church. There are other similar examples. People are realizing despite their poverty that tithing is the least they can do as good stewards. On such a foundation we are building a self-supported church.

Although the mission staff in British Guiana has always been small and inadequate, the results are amazing. Never have more than six pastors, native and missionary, been at work on the field at the same time. At present, only three pastors are on the field to minister to 37 congregations. More pastors are needed urgently in order to meet the evangelistic needs of the land and minister adequately to the congregations.

Natives frequently come from villages where there is no Lutheran church, begging for someone to come with the gospel and to open schools for their children.

The church itself is helping meet this need by producing some excellent full-time workers whose lives are devoted

Learning About Stewardship
Lutheran High School scholars in British Guiana

to the service of the Lord. Rabindranauth was such a one, born of Hindu parents but sent to one of our Lutheran elementary schools for his early training. Through the courses in religion and the daily worship periods he learned about Jesus Christ. He desired baptism and asked the missionary about it, but his antagonistic parents threatened him whenever he spoke of it.

After finishing the elementary school with honors, he entered our Lutheran High School. Here through the efforts of his teachers he was led to further knowledge of the Scriptures and was baptized. Upon completion of his high school work he applied for admission to our Lutheran Training Institute, which prepares workers for the church. For two years he studied at the institute and was then consecrated as a full-time worker. He is only one of many fine young people coming from non-Christian homes who have found Christ and in thanksgiving have answered the call to life service.

HOUSE IN GUIANA
People live in poverty

Growth in stewardship, both of money and of life, must continue on if the church in British Guiana is to become self-propagated, self-supported and self-governed. The church realizes this and is determined to advance the cause of Jesus Christ until He becomes Lord of that South American land.

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A FATHER HAD TOLD HIS SON he would send him to sleep in the attic, with only bread and water for his supper, if he broke the laws of the home once more. The child disobeyed again; the father sent him to the attic. At suppertime the father could not eat. He had the boy on his mind and his heart.

His wife said, "I know what you are thinking. But you must not bring the boy from the attic. It would cause him to disobey again. He would have no respect for your word. You must not cheapen your relation as his father by failing to keep your promise." To which her husband replied, "You are right. I will not break my word. To do so would cause my son to lose his respect for my word. But he is so lonely up there." He kissed his wife good night, entered the attic, ate bread and water with the boy, and when the child went to sleep on the hard boards, his father's arm was his pillow.

Every sinner has to be punished, or else someone has to be punished in his place. Christ on Calvary was the innocent suffering for the guilty. He who knew no sin was suffering for the sinner.

—C. GORDON BAYLESS in *And Be Ye Saved* (Revell)

They Started a Congregation

Successful program in organizing a new mission in Arizona is typical of many throughout the United Lutheran Church

FEELINGS LIKE those of the theatrical manager who has assembled his troupe, set his stage, and waits only for the arrival of his audience, were stirring in the Rev. Franklin H. Schott.

Transplanted from Zelienople, Pennsylvania, where he was pastor of the English Evangelical Lutheran Church, he had been laboring for four months in the unfailing sunshine of Phoenix, Arizona, in response to the call of the Board of American Missions.

The spadework had been done, in the heat of summer. A 12-man temporary council had been picked, the use of a tidy Polish clubhouse had been obtained, letters had been sent to all known Lutherans in the city's east end mission area, newspaper publicity and considerable word-of-mouth advertising had done their work.

NOW IT WAS SEPT. 7 and the summer's heat was waning. Residents of Phoenix were coming back from the mountains. The time was adjudged ripe, and the Mount of Olives Evangelical Lutheran Church was ready to open its doors.

Was everything prepared? Pastor Schott wondered. An altar covering had been improvised from old drapes and tablecloths and set with a handmade cross and candlesticks. Mission hymnals were stacked beside the clubhouse door. Bulletins were ready. Ushers, in the formal Southwest attire of white shirts and slacks, had been primed to extend the friendliest possible greetings and to see that every comer signed the guest register. And arranged in churchly order on the clubhouse floor were 75 chairs.

Too many? Too few? How does a mission developer know about such things? How can he possibly estimate the size of his first congregation—or know that he will even have a congregation?

WAITING AT THE CLUBHOUSE doors, like a theatrical manager lingering anxiously in the shadow of the boxoffice, Pastor Schott was a momentary prey to mingled hopes and misgivings. Shortly before the announced time of 10:30, word came that his pianist was ill. A substitute was found only after a worrisome, though brief, lapse. Perhaps the surmounting of this last-minute difficulty gave him confidence. Or it may have been the reassuring words of a lay worker: "We have planted and watered. Surely God will provide the harvest." At any rate, Pastor Schott took up his vigil at the door with renewed hope.

And the harvest was provided. People began arriving, ushers got busy. By the time the singing of "Rise, ye children of salvation" was finished, the 75 chairs had been filled, and 35 more had to be set up to accommodate the congregation.

Thus the first worship service of the Mount of Olives Evangelical Lutheran Church got underway, and thus did the

people of Phoenix know that a new beacon for the Kingdom of God had been erected in their community. It was an occasion for Lutheran rejoicing—not only in the mission area, but uptown, in Phoenix's Faith Evangelical Lutheran Church, where the Rev. Frank H. Clutz had offered his assistance and his prayers for the success of Pastor Schott's endeavors.

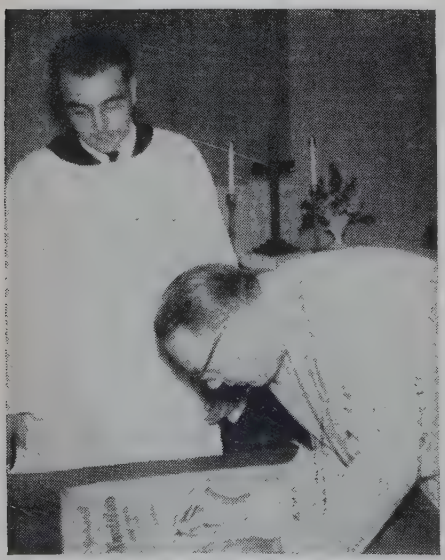
In the week following, 19 adults signed the charter membership roll. (Fifteen weeks later, 103 adults and 79 children were enrolled.)

THE FIRST Sunday school service, Sept. 21, saw 69 people present. By the Sunday set aside for organizing the enrollment had reached 120 and the attendance 97. A superintendent and assistant were appointed, classes divided, more teachers enlisted. Enthusiasm was catching—people were offering to help. Jobs had to be provided. God was presenting a harvest for the mission to reap.

In the meantime catechetical classes were started—three young people in the first year class and 10 in the second. Choirs were organized, a youth choir helping out with the music in Sunday school each Sunday and the adult choir taking charge of the worship service.

Youth work had to have its beginning. A starting date was set, and 12 young people gathered at the parsonage to begin this program. An organization was set up, officers elected, programs planned. One of the very first projects of this group was to make scrapbooks for the children in the Indian hospital and to sing Christmas carols for them. "Working for Christ" is the spirit of this group and their adult leaders.

To help get the adults acquainted, a picnic was held. In Arizona you can plan and execute a picnic without fear of weather interruption. It was a grand day and 150 folks turned out. Later, a Brotherhood and a Women's Missionary Society were organized.



SIGNING THE CHARTER ROLL
First name on the list

VARIOUS STEPS of the church program were getting under way week after week. Behind-the-scenes activity was being carried on, too. The men of the council were seeking to find a suitable permanent location—it had to be large, centrally located, on a thoroughfare, and cheap enough. Such a place was found, and the synod purchased it.

Seventy-five charter members were now signed. It was time to plan for the official organizing. Dec. 14 was the date, and 175 people were present. Dr. James P. Beasom, president of the California Synod, officiated. Charter members from Georgia, Michigan, Illinois, Pennsylvania, Indiana, California, Arizona and Ohio—the youngest one a day old—were received. A constitution was adopted, and the name became official—The Mount of Olives Evangelical Lutheran

PARTICIPANTS IN THE ORGANIZING SERVICE
Synod President Beasom, Pastor Schott and Dr. Alvin Bell of Toledo, Ohio

Church, Phoenix, Arizona. The temporary council was made permanent and a request made for reception into the synod. Greetings were brought from sister ULCA congregation of Arizona and the Arizona Lutheran (NLC) Pastors' Association.

NOW IT WAS OFFICIAL. A long-awaited day had arrived and passed.

"It would be nice to list the names of all who have contributed to the success of this work," says Pastor Schott, "but to do so would be to list just about every charter member. The interest of everyone had been captured, the desire for a successful program for Christ cultivated by all. When a congregation has such a group of inspired, humble, sincere, faithful folk, you know the Lord has led the way and has filled receptive hearts."

There is still much to do. A parsonage is needed, a church building must be planned, programs of evangelism and stewardship must be projected. But Pastor Schott is confident—vastly more confident than he was on that first September Sunday morn when he waited by the Polish clubhouse doors to welcome an unestimated congregation.

"As hearts are touched by the Holy Spirit, new ways will be opened up," he says. "With Christ working through the men, women and children of Phoenix, the success of this new mission field is assured."

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THE HOUSE OF GOD—The Home of the People.
—FRANCIS I. JACKSON in *The Loneliest Journey* (Westminster)

MAN IS NOT THE CREATION of circumstances. Circumstances are the creations of men.
—DISRAELI

A COLLEGE PROFESSOR MAKES SOME SUGGESTIONS ABOUT

How to Read the New Testament

By BENJAMIN LOTZ

Following a definite plan in our reading helps us get the full meaning of this basic Christian testimony

How do you read the New Testament? Do you start with St. Matthew's Gospel and read it from cover to cover? Or do you read a few verses at a time?

The best way to read and study it is to take one book at a time. Thirty-nine separate books comprise this valued basis of our Christian faith. It is a mature testimony, written for adults who are seeking God's deep and abiding truths.

Begin by reading the first letter of St. Paul to the Thessalonians, rather than St. Matthew's Gospel. First Thessalonians was probably the first book of the New Testament to be written. It can be dated about 20 years after the crucifixion.

St. Paul had established the church at Thessalonica. His letter to the church was written in answer to certain problems which had arisen, particularly about the state of Christians who died before the second coming of Christ. After you have finished the first letter, read the second one written to this congregation which was composed mostly of gentile Christians.

Use any of the modern translations of of the New Testament for your reading. Don't plague yourself with the antiquated language of the King James Version unless you are a teacher of English or extremely handy with the dictionary. A map will be useful. A commentary is indispensable both to give you the historical background of the book you are reading and to explain the meaning of the difficult passages.

The next book to read is Galatians. It is the letter which emphasizes freedom from bondage under the Mosaic law. St. Paul's churches were often disturbed by false teachers who told the people that Gentile believers must be circumcised, keep the Sabbath and follow the dietary laws to which Jewish Christians still adhered. This book is a ready weapon today when some sects try again to introduce the old bondage of the law.

Then turn to the Corinthian letters. First Corinthians is the most interesting and Second Corinthians the most profound book of the New Testament. Dr. Edgar J. Goodspeed—noted Bible translator—said that reading the first letter to the Corinthians is like taking the roof off the New Testament church and peering inside. You can observe all the problems that troubled those early Christians—the discipline of the erring brother, speaking in tongues, eating meat offered to idols, divorce and what we today would call Christian stewardship.

By this time the conscientious reader will want to read not only the rest of the letters but a life history of their writer, Paul, the apostle who went from city to

The Rev. Mr. Lotz is professor of philosophy and religion at Susquehanna University.

ty without the help of mission board, ymnbooks or catechism to establish hurches. In the course of his lifetime urneys a great part of the New Testaent was written. The part of which he as the author consisted of letters—long nes like Romans, which is a treatise on eology and personal ones like Philemon, hich commends a runaway slave to his aster, not merely as a slave but as a hristian brother.

WITH THIS BACKGROUND, the reader is eady for a study of the gospels, starting ith the earliest one, by St. Mark. Tradition declares that Mark was a companion of Peter and that the gospel which e wrote is based on Peter's sermons. The careful reader will observe particularly at Jesus' trial the prominent part Peter plays. The great confession of Peter's sin and guilt which Mark places n the third person can easily be turned into the first person, so vivid is this firsthand account which the evangelist has given us.

Both St. Matthew and St. Luke undoubtedly had this gospel—or an Aramaic form of it—before them when they wrote. They followed it too carefully both in the order of material and even the language that Mark used for this belief to be wrong. Both Matthew and Luke added other materials—the Sermon on the Mount, the parables and the nativity stories are good examples. If the reader has a "harmony of the gospels"—Dr. Ralph Heim of Gettysburg Seminary has recently provided one based on the Revised Standard Version —he will have the three gospels spread out before him. In this way, he can study both Luke and Matthew after he has mastered thoroughly the Gospel of Mark.

Next, attention should be paid to the second volume St. Luke wrote—the Acts of the Apostles. This traces the expansion of Christianity from the day of our Lord's ascension to the imprisonment of Paul in Rome. It has been surmised that Acts was to be followed by a third volume, treating on the death of Peter and Paul. It was probably never written as the early church has no record of its existence.

THE REST OF THE New Testament need not be read in any particular order. The book of Revelation—often sealed with seven seals—cannot be read with only one commentary! It requires a great deal of explanation. If Lutherans follow the great Reformer, they will view it historically, as a book of comfort written for First Century Christians who had undergone great persecutions for the gospel's sake. It has only a limited message for today and dare not be viewed as a blueprint for the happenings of future ages.

James—which Martin Luther designated as a "right strawy epistle" because it stressed justification by works, not faith —is often considered an example of a practical Christian sermon, in the style of the Stoic diatribe. This work affords us valuable insight about those who misunderstood Paul's teaching and is an example of an earnest protest against this misunderstanding.

The Gospel of John demands much study. It is not so much a record of what Jesus said as a profound interpretation of his work and life. It may be a collection of sermons written by a Christian who understood the Master as the Living Lord and as the Eternal Word of God. Martin Luther with penetrating insight declared this to be the chief gospel. Like an eagle it soars above them all.

The other books—the epistles of John, Hebrews, I and II Peter, and the pastoral epistles which many scholars consider to

be the work largely of a follower of Paul, will be read with considerable interest once a background has been secured. Books that were once closed will be opened and passages once obscure will speak with great clearness and force.

SUCH STUDY OUGHT to make evident why Christians of all ages have prized the New Testament. It brings to mankind the world's most precious treasure. It is God's message in human speech. It tells of Jesus Christ and bears witness to His power. It gives guidance to life and hope to those in sorrow. It is God's book of life.

THE EMPTIEST AND MOST UNHAPPY OCCUPATION in the world is that of trying to act like a Christian when you are not a Christian. Religion is a lift and not a drag. When I ride an elevator I don't stoop down and take hold of the edge of the elevator to try to help it get up to the tenth floor. I usually lean back in one of the corners and say to myself, "This is a good deal." I have heard people say, "I am going to live right if it kills me." From the looks of some of the people to whom I preach, I have been led to believe that that is exactly what is happening. Living the Christian life never killed anyone, but trying to live like a Christian when you are not one does place you in the hands of death.

—C. GORDON BAYLESS in *And Be Ye Saved* (Revell)

"Mother Was Once a Girl"

By NANCY BREWER

Parents who remember the problems of their own youth can help their children face difficulties today

THE TWO TEEN-AGE GIRLS chose to sit at the table next to mine in the quiet little tea room where I had stopped for a cup of coffee. Although I did not make any attempt to listen to their conversation, much of it reached my ears.

One of the girls—an attractive brunette—had been in a crowd where some of the members had gotten into trouble. The other girl had telephoned her to meet her at this spot so she could tell her that "news about the party" was leaking out and that there was danger that her name might be mentioned as one member of it.

She finished with "I hope your mother doesn't hear about it. She'll just take your head off."

Quietly the other returned, "Mother will be hurt, but she won't be mean about it. You see, mother was once a girl herself and she'll understand."

IT SEEMED TO ME that this was one of the finest tributes any girl today could pay to her mother. "She'll understand."

s a fortunate child whose parents are se enough and honest enough to look ck to their own youthful days, study e mistakes they made, and relate them those made by their children. Then ey can add "I think I can help you th this, for I once made a mistake ry much like it when I was your age."

For example, I can now frankly admit at when I was in my teens I yearned be conspicuous for the up-to-date lothes I wore. Then our waists had en brought too near our knees and our irts too far above the point at which ey should have ended. Our pot-shaped ats went low over our heads, practically the tips of our noses and the heavy rings of beads touched the new waist nes.

My brothers and sisters ridiculed my ostumes. My father's eyes were trou- led when he looked at me, but he did ot say the harsh words the fathers of ome of my friends were using to them bout their "clothes." And mother—vell, for a time she seemed to ignore the ituation. Then one day she called me to ner room and showed me some old "snap- hots."

THERE I SAW MY MOTHER as she was t my age. The sleeves of her shirt-waist were balloon sleeves; the collar went up to her ears. Her skirt trailed in the grass. But these were nothing compared to her shape—or should I say her misshape—and the pompadour of her hair.

I began to laugh and she laughed with me. "I know you want to know how I managed that form, my dear," she said. "But we all wore bustles in those days. There were other pads under my blouse and what we called 'rats' in our hair."

"Oh, I'm going to put it away and not show it to your friends," she laughed. "I know how terrible you'd feel to know your mother was overdressed in her young days."

SHE HUNTED OUT a group picture of her crowd so that I could see she was not alone in wearing such grotesque attire. In that group was one girl who wouldn't have looked too much out of style at that time. Her waist was not too wasplike; the big bustle was missing. The "rat" in her hair made a soft pompadour and though her skirt touched the ground, it did not trail.

I recognized her instantly—Mrs. Tower, the woman who had been my church school teacher in little-girl days. At middle age she was beautiful and was always called the best-dressed woman in our town. When I called her name, mother smiled.

"I almost lost your father to her soon after he became my beau. Even then he liked a conservative tone about women's attire," she said.

On that day I started losing by degrees my exaggerated flapper look and manner. But I kept some snapshots taken of the girls of my day in the 'twenties to show the daughter I hoped to have.

I felt she would inherit my disposition to be extreme. I knew the best way to help her was to show her those snapshots.

I ALSO REMEMBER the day my sister Ruth began to fret and rebel against going to the Sunday night young people's meeting at our church. Many of her friends went to shows. At least they had freedom as to dates, she said. But mother seemed not to hear her for several days.

Then one night as the family ate dinner, mother turned to dad to say, "The inquiring reporter on the morning paper is asking the women in the club where they met the men they married. Do you mind if I tell her how we met?"

"Of course not," he returned, and then he dropped his chin in his hands and gave her a twisted, troubled smile. "Don't get angry, Ellen," he began. "You know I'm very forgetful. But where did we meet?"

Mother laughed. "You know I was dating Rudy Burton then, Sam," she told him. "We always went to the young people's meeting on Sunday nights and after that to the park to listen to the late concert. You came—a new man—to that meeting, and I saw you and wangled an introduction to you after the meeting. Rudy was furious because I insisted on staying after the meeting to talk with the crowd."

Father began laughing with her. "And two weeks later I was the fellow who took you to the meeting. Lucky for me you were bold enough to wangle that introduction."

"Lucky for us too," Myra, the oldest of us, added.

After that Ruth's protests against the Sunday night meeting grew less. And she had her reward. For Ruth, like mother, met at the young people's meeting the man who made her a wonderful, happy home life.

THEN THERE was the night before Robert, our eldest son, went to camp for training in the air service—the night Henry, his father, had one of his heart-to-heart talks with him.

Long after he came home Robert told me about that night. He said, "Dad was honest with me, Mom. He told me about the girls around the camps—the kind they were—and the fellows who told him, 'We might as well forget the girls at home, and have fun. We'll probably crash anyway. And why should we miss anything?'

"He told me how wonderful it was to be able to face you when he came home with nothing to hide and be ashamed of. He said he knew me well enough to know that I'd like to be able to do the same to Sally. And he was right!"

There have been other times when Henry has told a troubled son of experiences of his own young days. Frankly he has said, "Yes, I took the wrong step on that problem. But I was fortunate enough to realize it was wrong and turn back before too late."

Or, "I think I can help you about that, for when I was a boy I did the same thing."

BECAUSE THEY had helped us when we made mistakes, we went to our parents on the days when our faith wavered and we thought our God had turned His back on us. It was then we had our most inspiring hours with our parents. They brought us back to Him when we had despaired and given up. They showed us how God's love had overcome their own youthful doubts and fears.

It is wonderful to have parents who never forget they were once young, too.

"WE RECEIVE THIS CHILD . . . ."

IRMA HEGEL

Congregations should have a program for parents of young children

When young Mrs. Andrews told me at she was moving to California, I said, We'll miss you and your husband at urch—and young Tommy, too."

Mrs. Andrews smiled a bit sadly. ommy was baptized at the church two ars ago. He was ill a good bit and both y husband and I felt that he was too ung to join the nursery class. I doubt anyone in church remembers him. ommy is just a name on the church gister."

That set me to thinking. More than 0,000 tiny tots are enrolled in nursery lls or cradle rolls in our ULCA urches. Was our congregation neglect- l? Was the personal touch missing in r program?

By following the planned program r the nursery roll, a mothers' club of e congregation can secure names of fants to be baptized and call on their arents following the baptismal service. small gift from the club would make e visit festive and well-remembered. sing the nursery packet provided for ch a program gives frequent contact ith the home, including birthday cards nd letters to parents. But personal con- ct is needed as well.

Mothers of children too young for the ursery class can be gathered in discus- on groups. They can meet at one an- ther's homes where babies can be rought and turns taken by the mothers t baby-sitting in the "bawl room." Dis- ussion subjects are many and could in- lude any topic from "Christianity in the Home" to "Prayers for Children." Bible stories and hymns that small ones can learn to sing almost as soon as they learn to talk can be rehearsed.

Don't neglect young fathers, either. Discussion groups are as enthusiastically welcomed here. If fathers and mothers meet separately they should, from time to time, be brought together for a covered-dish supper or a party. Small groups usually work together better at the outset, preferably within a designated neighborhood. Large clubs have a tendency to scare away the timid and retard the close acquaintance that makes for co-operation.

Any young parents' club needs a lively reporter, a woman who phones and calls upon the mothers of her group, learning when little Lucy has the measles and when Baby Johnny is enjoying a visit from grammie and gramps. When such news is placed in the church bulletin, Lucy and Johnny are no longer just names. They become personalities.

Family Sundays, family picnics, family suppers—it may take special phone calls or personal visits to bring young parents to these church events. Yet the effort is the means of becoming acquainted and the friendly gesture that may bind the new family to the church.

Useful hints for such a program can be found in *The Parents' Quarterly* published by the Board of Parish Education of the United Lutheran Church. The example of other groups in overcoming problems can be of help to us all.

FIVE MAKE A FAMILY

EMERGENCY IN THE KITCHEN

"CONNIE," WHISPERED Mrs. Schmidt, leaning over my shoulder, as the speaker finished and the applause broke out, "can you come give us a hand in the kitchen?"

"How about Susie? Won't she be in the way?"

"Bring her along."

Then I nodded toward Mrs. Mawson on my left. "I had counted on introducing my next-door neighbor to everyone.

"She can help us too, if you think she wouldn't mind."

"I'd love it," smiled Claire, looking up at Mrs. Schmidt and gathering her handbag and gloves together.

MRS. SCHMIDT hurried down the corridor toward the kitchen, explaining in a half whisper as we followed, "We didn't expect any such crowd as this. You never can tell. In January we may get bad weather or something. And we hadn't figured that some of the women had heard this missionary speak at one of the conventions. Anyway, we have a lot more women than we prepared for. So we're going to cut the cakes in smaller pieces and make up some extra little sandwiches."

A group of the "stand-bys" was bustling around in the kitchen. I smiled to think what grand women they are—truly some of the most sincere Christians I know—yet they won't listen to a speech, no matter how good, if they can find an excuse to do something else.

When Pastor Ittel first came to our congregation, Mrs. Ittel was going to change all that. In her determined way she tried to railroad everyone into staying seated at the meeting till the program was finished. But even she had to admit she was banging her head on a solid wall of resistance. At one of the meetings, Mrs. Schmidt declared in that calm and certain manner of hers, "If the Lord wanted us all to act alike, he'd have made us look and feel alike. Saint Paul says we've all got a job to do and we'd better do it instead of trying to turn the hands into eyes and ears." Even Mrs. Ittel couldn't find an answer for that one!

"I DON'T BELIEVE I'm much good at fancy sandwiches," remarked Claire Mawson, after I'd introduced her to some of the other "girls."

"Don't worry," laughed Mrs. Schmidt, "we have a few rolled ones to scatter around on top. All we're going to do with these is cut them diagonally into little triangles. That makes them dainty but easy."

As I fished around in the cupboard for knives, I heard her say, "Now, Susie, I'll wipe your hands and you can sit up here on this stool and spread bread just like the ladies."

"Aren't you afraid she'll just make a mess?" I protested.

"No, but if she does the kitchen help will just have to eat the messy ones. After all she's got to learn."

My neighbor seemed more at home than I'd seen her at any time at the church. "I just love to work in a church kitchen with a nice crowd of women,"

he said happily. "At home I was always helping with one of our big dinners. My, he people we did feed at some of those linners."

"Good!" exclaimed Florrie Bush. We'll keep you busy."

"But I thought you didn't have suppers nd things?"

"Not for money. We haven't time to e feeding the whole town. We have too nuch else to do. Brotherhood suppers, Father-and-Son banquet, stewardship linner, lunch for the Every-Member-Visit canvassers—and that's just a few f the things. We can use good cooks ll right."

"And you don't have bazaars or bake ales?"

"WE DO THE same things, only not for noney. We sew for the hospital and Lutheran World Relief and Needlework Guild. We keep the choir fitted out with estments. As for baking, we provide akes and cookies for meetings like this nd once a year we really outdo our-elves for the tea at the Home."

"Florrie," interrupted Mrs. Schmidt, stop jawing at Mrs. Mawson and let er work. No need to act as though our way of doing things is the only way, ither. I can remember when some of us hought the sheriff would get us if we didn't have blanket clubs and things like hat." She opened a fresh package of ream cheese. "Now, if you'll spread hese little slices of rye bread, sprinkle hem with this chopped parsley, put nother slice on top and cut the sand-vich diagonally once, you'll have a tray ull of party pretties in a hurry."

The regular hostesses were already eginning to carry in trays with the silver ervices we borrow for these occasions. The rest of us worked frantically to have he extra supplies ready.

Under cover of the general confusion, Grace Flint murmured. "Did you get the little dig at Florrie? Remember how she fought about changing our stewardship program?"

"I don't think it was meant as a dig. Mrs. Schmidt doesn't dig. What she means she comes right out with. She just meant what she said—don't act as though our way is the only way. Susie, you mustn't lick your fingers when you're making sandwiches for other people."

"They're sticky."

"Even if they are, you don't lick."

She climbed down from the stool swiftly. "I don't want to work in the kitchen. I want to go see the lady."

"There are lots of ladies here," I joked, hoping that having no nap wasn't going to catch up with us. I hardly ever let her miss it, but I did so want to come this afternoon. Sometimes I get fed up with being a good mother and staying home because it is best for the children.

"But I want to talk to the miss'n'ry lady."

"Talk to me instead," suggested Claire Mawson.

"You won't do. You can't tell me how to be a miss'n'ry lady when I grow up."

HER EXPRESSION was entirely serious, and she looked startled at the burst of laughter that greeted her words. Then, convinced that the laughter was friendly, she began to clown, "I'm gonna be a miss'n'ry, a miss'n'ry!" hopping from one foot to the other.

Completely intoxicated by her success, she jumped faster and faster, till her feet slipped and she cracked her head against the table.

I dropped my knife and hustled the wailing baby off to the ladies' room where I could bathe her forehead in solitude.

Personal Problem Clinic

Mixed marriage

QUESTION: I, a Catholic, married Joe, a Lutheran, two years ago. I agreed before marriage to unite with the Lutheran church, and would still be glad to do so. Religion has been the source of no contention in our happy home, for I am ready to go the whole way with Joe.

But Joe rarely goes to church and shows no interest in having me go, or having me unite with his church. Of course, I am ostracized from my church, but since I have no contact with a Lutheran church I go into a Catholic church nearby once a week, though no one there knows who I am. Joe is a wonderful fellow, but I wish I could get him interested in being active in his church.

REPLY: Inasmuch as Joe assumes no initiative in going to church or in leading you into the Lutheran church you will have to lead off. Endeavor to do it in a tactful manner. Here are a few suggestions—they may work.

1) Phone or call on the nearest pastor of a Lutheran church, and ask him to visit your home. Of course, you will explain your problem to him before he comes. Be sure Joe is at home when the pastor comes.

2) Have a confidential talk with Joe about religion and church relationships. Try to bring him to the point of agreeing upon a definite date for starting church attendance with you. Unless you have a set date, the problem is likely to drag on indefinitely. After a date has been set assume the lead in carrying out the resolution. Go to church on that first Sunday and every Sunday thereafter.

3) The church people will probably extend to you and your husband a warm welcome—especially if the pastor passes the word around to a few people. But if they should seem indifferent or lukewarm, it will probably be because of their timidity. Be ready to go much more than halfway to get acquainted and to become a part of the active congregation. In the meanwhile, ask the pastor for some instruction in the Lutheran faith. You will help yourself a great deal by reading such fine little books as *Growth in Grace* by Horn, and *Basic Christian Teachings* by Heinecken.

Maligned

QUESTION: In this part of the Southwest the Lutheran church is overshadowed by other Protestant denominations. Sometimes persons who are uninformed about our church make unkind remarks about it and its ways. Do you think it would be fair for a church to have a lawyer deal with people who slander our pastor?

REPLY: In some parts of the country our church labors at a disadvantage. But much can be done to win a reasonable recognition. Vital Christian living by church members, a good program of education, evangelism, and social missions, and spirited participation in community affairs will help. Much information on the Lutheran church can be given to the community in connection with publicity on local events and on the part the congregation is playing in the wider operations of the ULCA and the National Lutheran Council. Newspaper reports on sermons and addresses by the pastor and by visiting speakers will give additional information, but some individual or group will have to be responsible for supplying such reports to the press.

In regard to persons who speak ill of the pastor it is usually best to do nothing. Falsehoods generally have little or no effect as people over a period of time come to recognize their emptiness. Any attempt to fight back at false statements is difficult, and it ofttimes stirs up more trouble than the original offense. Only in the case of decidedly malicious assertion should any move be made, and then only on the basis of verifiable facts.

—EARL S. RUDISILL

Pastor Becomes Best-Seller

The Shape of Sunday. By Betty Douglas Wilson and Virginia Douglas Dawson. Houghton Mifflin. 372 pages. $3.50.

Lloyd C. Douglas was writing his autobiography at the time of his death in 1951. A first volume was published, *Time to Remember*. It did not complete the story of his eventful life. His daughters undertook this task. The writing was done by Virginia, while Betty shared in the research and furnished much of the creative imagination. Virginia ratinly inherited her father's skill as a master storyteller.

The daughters visited all the places where their parents had lived. They found it difficult to obtain much helpful information about their father from this source. People always wanted to talk about his books, about the noted man of letters, while the daughters wanted to hear about his life when he lived in their town.

Lloyd C. Douglas began his ministry as a Lutheran pastor. His forte was preaching and his reputation grew until he had moved to the leading Lutheran church in Washington. Caught by the popular interest in the social gospel, he found Lutheran theology too restricting and became a YMCA secretary at a great university. From there he moved into the Congregational ministry, never staying long in any church but always distinguished by eloquent sermons and fearless frankness. His reputation led him to long lecture tours on the Chautauqua platform.

Always there was the desire to write. His first book, *More Than a Prophet,* he published himself, while a young pastor at Lancaster, Ohio. I recall buying a copy at the time. It is still on my shelves. It was a bitter lesson in finance for the young author. But it gave him the urge to write some day for an eager public.

Most of the materials used by his biographers come from his correspondence. A chapter on the first trip abroad by the parents is built on letters to their daughters. Douglas' sense of humor is a distinguishing mark of his life. This chapter is good for many a laugh by those who have been in Italy or France. Letters to his publishers reveal the same rich humor. He could laugh at himself. The story of his rise to fame through his novels must be read to be appreciated. He never found writing easy. It was always a case of "blood, sweat and tears." His wife was most helpful. Indeed the daughters picture an ideal and romantic story of devotion in the life of their parents. Her death was his great tragedy. Ill health was a factor in the life of the whole family.

Some will find a bit of shock from the often unrestrained sense of humor that shows itself in his letters. Evidently Lloyd C. Douglas was never at home in a pastoral ministry. He found his vocation by a long and sometimes painful progress to top rating as a writer. A detailed account of the writing of each of his books is given. His story is to be read with sympathy and understanding. Then it will be much more than cleverly written biography. To those with ambitions to write it will be invaluable.

AMOS JOHN TRAVER
Hamma Divinity School

Exegesis of Ephesians

Commentary on St. Paul's Letter to the Ephesians. By G. Stoeckhardt. Trs. by Martin S. Sommer. Concordia. 271 pages. $4.50.

Concordia and Dr. Sommer have enriched the church by publishing this easy-flowing translation of a scholarly exegetical work by a former professor at Concordia Seminary. They have placed in their debt all earnest pastors who continue to use the Greek New Testament for reaching an understanding of evangelical truth and doctrine. It will delight all who have strong

concern for the essential character of the church and for its unity.

The pages contain Dr. Stoeckhardt's translation of each passage under consideration. There is also the Greek of each portion treated and in each case also the King James English. In addition to the exegetical study, the case for the author's decision on each word or phrase is supported by cross-references to other examples of St. Paul's use of like words in other of his letters. At the close of each exegetical analysis, there is a "Summary of the Content."

Additional appeal lies in the two insertions: "Excursus Concerning the Doctrine of the Election of Grace according to Eph. 1:3-14" and "Excursus on the Doctrine of Conversion according to Eph. 1:19-20 and 2:1-10." Both doctrinal discussions are rendered more helpful by cross-references to the Lutheran Confessions.

It is no exaggeration to recommend this volume as "providing a refresher course in New Testament exegesis and in vital evangelical doctrine." CHARLES K. FEGLEY

Weehawken, N. J.

About the Preacher

The Approach to Preaching. By W. E. Sangster. Westminster. 112 pages. $2.

This small volume by one of England's best known and ablest Methodist preachers and writers is simple, direct, and lucid. The author's spiritual insights are refreshing. It is easy reading but very stimulating.

The opening chapter on "The Imperative Call" sounds a much needed emphasis in a day when men are drifting into the ministry, in many areas, for selfish reasons, and with no great sense of divine urgency. "It must be insisted that the Bible emphatically teaches that God calls men to His ministry," he pleads. And he means an inner, dynamic, personal call which at the first has no connection with the call of a local church or denomination.

His second chapter titled "The Plus of the Spirit" is a plea for the divine "unction" in the minister. It is an abused word in America with unpleasant associations, but means that effective ministers have something of "the breath of God" about them. He itemizes the cost of this impressively. His discussion of "The Husbandry of Time" will help both those who do too much, burning the candle at both ends, and those in the ministry who through laziness and inefficiency get too little done. He probes deeply here. The chapter on "The Conduct of Worship" will be especially helpful to the minister in a non-liturgical church, though his discussion of public prayer merits careful consideration by all who engage in it.

The fifth chapter deals with "The Minister as Pastor." Here emerges the pastor with a passion for souls. Only faithful pastoral ministry can keep preaching close to life. I found the final chapter on "The Perils of the Calling" most searching, especially the section given to "occupational diseases." Among these he lists the tendency among the clergy to feel that when they have preached about a problem in the parish or the community, they have discharged their duty, someone else having the responsibility to do something about it.

New York City RUSSELL FRANK AUMAN

Leisure Time

The Recreation Leader. By E. O. Harbin. Abingdon-Cokesbury. 128 pages. $1.50.

No book on recreational leadership had been available to recommend since the author's earlier *Recreational Materials and Methods* went out of print.

Here Doctor Harbin deals with the three needs of the church that aim to provide adequate leisure-time activities for its people: a sound philosophy of recreation, a sound recreation program, intelligent and skilled leadership.

The volume stresses the practical matters of leadership. Yet there is good theory with the exception that one could wish the author to consider recreation more strongly as a way to larger Christian fellowship—a phase of total "community."

Recreation leaders will find this book helpful at all their points of need. There is a four-page listing of *Additional Resource Books.* RALPH D. HEIM

Gettysburg Seminary

OVERSEAS

INDIA: Guntur.—THE 16TH BIENNIAL nvention (silver jubilee) of Andhra angelical Lutheran Church was held re during the first four days of Decem-r, attended by 143 delegates, including missionaries, 50 ordained Indian pas-s, and others. The Rev. A. N. Gopal, esident of the AEL Church for the past o years, was re-elected to another two-ar term. The Rev. Dr. R. M. Dunkel-rger was elected vice president, and M. vasahayam was chosen secretary to ceed T. John Ratnam.

Principal speakers at the gathering re President Gopal and Mr. Ratnam, o visited the World Federation As-mbly in Hannover and the ULCA con-ntion in Seattle last year and reported these events. Other speakers included e Rev. Dr. E. Neudoerffer and the Rev. D. Asirvadam.

THE CONVENTION was the first to take ce since the constitution and by-laws the AEL Church were amended, and portion of the business session was de-ted to a review of these changes. Some the major ones are: The church is en authority to conduct direct cor-pondence with the Home Board; the ssion Council is obliged to consult the urch in the holding and administering property, and is not privileged to veto y action of the church or to withhold y action of the church from considera-n of the Home Board; adequate rep-entation is given to the various synods expanding the executive council and boards.

Of prime interest at the convention s the report of President Gopal, which inted out that economic conditions ve adversely affected the spiritual life of the church. Inflation, drought and other factors forced families to concentrate chiefly on physical subsistence, he said, adding that "the false promises of those who offered food, clothing and shelter" lured away many ignorant and illiterate persons. President Gopal reiterated his belief that the church should "care for the whole life of the man" or risk having its work greatly weakened.

"I SEE A GREAT NEED for the spiritual strengthening of our congregations," President Gopal said. "In some churches in India we find a new experiment for spiritual revival, namely, the starting of Ashrams where a few consecrated men gather together to study the Word of God and to live Christlike lives. I wish that some of us could visit these Ashrams all over India and . . . introduce one in our church."

Elsewhere in his report, President Gopal cited (1) the increasingly "unwieldy" problem of the management of village schools by pastors, and the need for a workable solution that would not involve the church giving up the schools; (2) the need for at least 240 pastors (there are now only 130) to care for the 240,000 baptized members of the AEL Church; (3) the continuing threat of communism, and the challenge that it poses to the church.

The convention noted that the following new missionaries have arrived in India during the last biennium: Mr. and Mrs. Joseph H. Moore, Sister Elizabeth Warstler, Mr. and Mrs. J. Godfrey Haywood, the Rev. C. R. Springer, the Rev. and Mrs. Robert M. Law, Miss Naomi Steinmetz, Mr. and Mrs. E. Burrall, the Rev. David T. Lindell, the Rev. and Mrs. G. A. Phillips, the Rev. and Mrs. S. W. Schmitthenner, Dr. and Mrs. P. F. Durkee.

LETTERS
TO THE EDITOR

Compliment for pastors

SIR:

Although Lent is still quite a long time away, I have wanted all year to say that Lutheran pastors are to be commended for the excellence of their Lenten midweek meditations. As a former member of another denomination, I find this one of the finest and most educational practises of the Lutherans.

MRS. R. H. WEST

Philadelphia

Communists in India

SIR:

People at home often ask missionaries about the Communist movement in India and how it is affecting our work. In some sections of the (Madras) Presidency it is more serious than in other parts. To say that perhaps 90 per cent of the upper classes or educated men are Communists, as some do, is pure exaggeration. Ask our hospital doctors. They tell a different story. Only a small percentage of those who come have any faith in communism. Others lean toward communism but do not know its meaning.

In many parts of the Presidency elections recently were held. Communists were out in force to get votes. They spent thousands of rupees driving people to the booths to cast their votes for their representatives. One man afterward said to me, "I got a free ride in the Communist car but—don't tell anybody—I voted for the Congress party."

I rather think that India as a whole is not in the mood to swallow communism. Professor Radakrishnan, vice president of India and a special lecturer at Oxford University, remarked recently that India will not accept communism because it excludes a religious way of life.

Someone said that there will be only five more years of mission work in India. After that no more missionaries will be wanted. Unbelief speaks thus. God still lives to see his work carried on. If we lose heart, it's our fault. God wants us to go on in his Name to win India for Christ.

Kotagiri, India E. NEUDOERFFER

Forgotten men?

SIR:

Have you ever felt you were forgotten by friends and loved ones? Does it not leave you empty inside? Inadvertently, many of our congregations seem to have deserted their sons and daughters who are in military service.

As chaplain at a large air force installation, I have the opportunity to meet great numbers of our young Lutheran men and women in the service. As their pastor away from home, they often confide in me. They are fine, loyal Lutherans. In fact, 60 per cent of all our Lutheran personnel at this base are either in church or chapel each Sunday. But often they feel that such loyalty is not returned by their church. Many have told me that over a period of months they have never heard from their home church or pastor. This is a tragedy.

One lad reported sending a long letter to his home pastor. In return he received the bulletin from the past Sunday. That was all . . . no personal message or greeting.

There's a big opportunity for Lutheran Leaguers to send packages or just to write to former members now in the service. Councilmen can see that servicemen receive a Lutheran service book, prayer book or a New Testament. Names of servicemen and women should be sent to the Bureau of Service to Military Personnel of the National Lutheran Council in order that they may refer them to the nearest Lutheran chaplain or service pastor.

These sentiments are not stated as personal criticism. They voice the feelings of homesick, lonely men and women in far-away places. They are still a vital part of our church. We must not let them feel that they are forgotten.

WILLIAM H. BALKAN
Chaplain (1st Lt.) U.S.A.F.

Warren A. F. Base, Wyoming

NEW STORE OPENED. The Good Shepherd Society, non-profit organization of the Lutheran Welfare Council of North Carolina, recently opened its second salvage store in Richmond. Clothing and material are collected regularly, sold to the public at low prices. Resulting funds help finance agency's expanding welfare program of helping needy, handicapped, prisons, hospitals, and unemployables

VIRGINIA . . .

Synod Has 25 Pastors-in-Training

ROANOKE—The synod's Ministerial Education Committee reported to the Executive Council Nov. 18 that synod has the largest number of young men studying for the ministry in its history. Eleven are enrolled in seminaries; one is taking postseminary graduate work; 13 are in colleges. Of these last, nine are at Roanoke College. One goes to a non-Lutheran institution. Thirteen ministerial students are receiving synodical aid of $3,100.

COLLEGE CHURCH, Salem, celebrated its 100th anniversary Dec. 18. Chief speaker for the occasion was Virginia's Attorney General J. Lindsay Almond, Jr., prominent Lutheran layman. The congregation was organized with seven charter members, in one of the buildings of what is now Roanoke College.

Other speakers on the four-day anniversary program were Dr. J. Luther Mauney, synodical president, and former Pastors Roy F. Troutman, Springfield, Ga., and William E. Eisenberg, Winchester, Va.

THE HOME MISSIONS COMMITTEE is ready to organize congregations in Hampton and Charlottesville, Va., as soon as suitable pastors can be secured.

MINOR BATTLES are being fought in scattered areas of Southwest Virginia over the Revised Standard Version of the Bible. Several have occurred between independent fundamentalist Baptist pastors that are against the RSV and pastors that belong to the Southern Baptist Convention that are for it. Word barrages fly thick and fast and newspapers have been having a field day giving front-line reports.

CANON BRYAN GREEN, famous Anglican evangelist, conducted a city-wide preaching mission in Richmond in November.

BETHLEHEM CHURCH, near Waynesboro,

VIRGINIA . . .

has completed a new parish building.

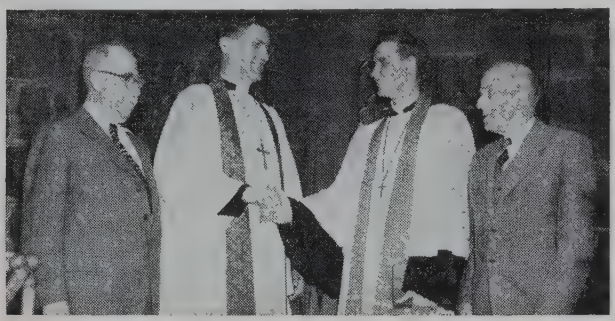
THE REV. GEORGE S. BOWDEN resigned the Zion-St. James' parish, effective Nov. 30, to become pastor of St. Paul's Church, Funkstown, Md.

THE REV. RAYMOND L. BOOZE of the Gladesboro parish will become pastor of the Bluff City, Tenn., parish Jan. 15.

THE REV. D. W. ZIPPERER has resigned as pastor of the Forestville parish, effective Dec. 15. He will become pastor of Mt. Moriah Church, near China Grove, N. C.

CHAPLAIN HOWARD W. HINKELDEY was mustered out of the armed forces Dec. 10 after a tour of duty of about two years. Before going into the service he was pastor of the Shepherdstown, W. Va., parish.

FRANK K. EFIRD



JERSEY MERGER. New Jersey Synod President Edwin Knudten congratulates Pastor Donald Beal on completion of efforts to merge Advent Church, Cliffside, and Union Church, Palisade, as Council Presidents Arthur William (left) and Jacob Jordan (right) look on approvingly (see story below)

NEW JERSEY:

Cliffside Park and Palisade Churches Merge

TRENTON—Completing the merger of Advent Lutheran Church of Cliffside Park and the Union Church of Palisade was a major achievement in strengthening the work of the church in the community according to the vision of the pastor of Advent Church, the Rev. Donald B. Beal.

Aid from the Board of American Missions for Advent terminated this year and the congregation decided to construct a new church in Palisade. However, circumstances prevailed in the former Union Church of Palisade so that with the suggestion and guidance of Pastor Beal it was possible to arrange for a union of the two congregations into one unit in the Palisade area.

On Nov. 16, 1952, the combined congregations held their first service in the newly renovated church. Members of Advent Church and the former Union Church had formed a strong bond of Christian fellowship so they might serve the spiritual needs of both communities.

The bluestone edifice is valued at $43,000 with renovations costing approximately $4,000. The church owns an adjoining property where a parish hall is being planned to accommodate a rapidly growing Sunday school.

The service of rededication was held by the president of synod, Dr. Edwin H. Knudten, Nov. 23, 1952 (*see cut above*).

TWO OUTSTANDING achievements have been noted in the life of St. John's, Westville, as the congregational year closes:

By the end of '52 almost $3,000 will have been paid in apportioned and unapportioned benevolences which means for the first time in the history of the congregation benevolences have been met 100 per cent. The amount also includes $465 contributed for LWA.

The church, parish house, and parsonage which were built in 1928 became debt-free at a mortgage-burning ceremony Dec. 14 at

NEW JERSEY . . .

hich time a total of $28,000 in mortgages as liquidated. $13,000 had been paid uring the present pastorate of the Rev. dwin R. Wisser, Jr., since 1949.

Paying off the mortgages was accomished through substantial gifts by members now deceased, monthly debt reduction nvelopes and church banks, and money collected monthly during the last three years ith regular visitation to the families of the ongregation who contributed at least 15 ents per day.

Clarence Scott, chairman of the Special ortgage Reduction Fund; Leslie Lambert, y president of the council; and Synodical resident Knudten and the pastor participated (*see cut above*).

SYNOD is among the few ULCA synods to crease the circulation of THE LUTHERAN mong the congregations in 1952. Further lans are underway for increased emphasis 1953.

THE "MISSIONARY GIFT BOOK PROJECT," onsored by the synodical foreign missions mmittee, has been continued as a project r 1953. "Many missionaries and congreations discovered each other in the past ear through this program," stated the Rev. harles Rinck, Jr.

RALPH I. SHOCKEY

HAWAII:

People of Eight Races Present Program

HONOLULU—Seventy-five children and oung people presented a Christmas proram for their parents and friends Dec. 1 in Lihue Church, Kauai. All of the acial groups in the Islands were represented—Japanese, Korean, Chinese, Hawaiian, Filipino, Puerto Rican, Portuguese, and Caucasian. The spirit of peace on earth, good will to men" eemed to prevail during this service hen little ones of vari-colored skin oined to pay homage to Christ. Children

MORONS

story of the week

BEFORE the United Lutheran Church's Board of American Missions will even consider going into a new field to organize a new mission, it wants to be sure that there is sufficient interest to justify the expenditure of all the time and energy of a board missionary as well as the money and financial resources needed.

Through the years, the board has discovered the best method is to send in a pastor to survey the area.

Surveying a new mission field has its ups and downs. The bad moments—an occasional door-slamming-in-the-face and infrequent conversations with strangers who "have nothing for the church" are more than offset by the nicer moments: discovery of people who can hardly wait for the first service, the eagerness of young parents who want their youngsters to go to a Lutheran Sunday school.

AT LEAST one ULCA mission organizer vouches for the following story:

Entering a small town in one American section that's not very Lutheran, he thought by engaging several natives in conversation he might be able to get the lay of the land a little faster. Approaching one particularly "native-looking" character, the pastor passed the time of day, commented on the weather, eventually got around to:

"Are the people of this community 'church-going' folk?"

"Yup!" he was advised by the native. "This is a good 'church' town!"

"I suppose you belong to one of the congregations here?"

"Yup! I'm Baptist!"

"Fine! I'm Lutheran!"

"Lutheran? The way the word tumbled from the man's lips indicated pretty strongly that Lutherans were a strange breed.

"Lutherans?" he muttered again. "That's a branch of the Moron Church, isn't it?"

—DICK SUTCLIFFE

HAWAII . . .

from the two outer Sunday schools at Wailua and Puhi participated, and the senior, junior and cherub choirs of the Lihue congregation sang special numbers.

DURING THE Christmas season many Island people drove up the winding hill to Lihue Church to see the nativity scene in life-size figures on the lawn. The display has been set up for the past three years and is effectively lighted at night. The figures, which are made of plywood, were designed and painted by Mr. and Mrs. William Kruse, members of the congregation from Kekaha. They spent a good part of six months on this project. Each Christmas season, the young people of the congregation present the pageant, "The Old, Old Story," using the outdoor manger and other figures as the background. Four performances were given this year with a good audience at each presentation.

STUDENT PASTOR DAVID WASGATT, JR., has been serving the congregation of Honolulu Church since the first part of November . . . THE REV. H. EDWARD HAMME recently resigned as pastor of this congregation to accept a call to a mission church in Boise, Idaho. Student Pastor Wasgatt arrived in the Islands in May to supply for Pastor Thomas Allport who had a three-month furlough. He will return to Minneapolis in September to complete his studies at Northwestern Seminary.

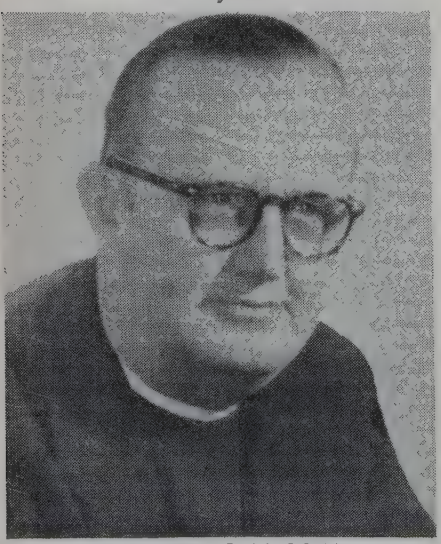
MRS. THOMAS ALLPORT

MICHIGAN:

Madsen to be Installed Synod President March 1

JACKSON—Dr. Frank P. Madsen, pastor of Hope Church, Detroit, has resigned to accept a call to become Michigan Synod's first full-time president. He was elected to that post at a special session of synod here in Jackson Dec. 1.

Synod's constitution provides that the elected president shall assume his new duties on the first day of the third month following his election. Therefore, arrangements are being made for Dr. Madsen's installation in the Detroit church March 1.



DR. FRANK P. MADSEN
. . Michigan's first full-timer

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, will conduct the installation ceremony.

Michigan Synod's youngest congregation is Faith Church, organized Nov. 23 with 111 charter members. First services had been held Sept. 28.

An impressive feature of the organization (*see cut opposite*) was the baptism of 10 adults and 14 infants and/or children. Total baptized membership is now 174, 111 of whom are confirmed.

Participating in the services were Dr. Arthur Knudsen, representing the Board of American Missions, Synodical President Alfred G. Belles, Home Mission committee chairman, the Rev. Otto Reble, and Dr. Ralph G. White of Grand Rapids. Mission organizer is the Rev. Robert J. Lignell.

Michigan Synod's youngest mission: Faith, Grand Rapids

A LARGE GROUP OF NLC pastors and laymen of the Detroit area attended a post-Hannover conference Nov. 17 at Salem (ALC) Church, Detroit, heard addresses by the Rev. George S. Schultz, ALC director of stewardship and finance. In response to the LWR appeal Lutherans of this area shipped a carload of clothing early in November.

AN IMPRESSIVE SERVICE was held Dec. 14 in Messiah Church, Detroit, when Miss Ruth E. Miller, daughter of Pastor Ivan O. and Mrs. Miller, was commissioned for foreign service. She is being sent under BFM auspices to Rentichintala, India, where, on Feb. 7, she will become the wife and co-worker of the Rev. Charles R. Springer, who went to India from Glenwood Lutheran Church, Toledo, Ohio, Nov. '51. Participants in the commissioning service included Dr. Calvin F. Stickles, BFM member and pastor of Reformation Church, Detroit, Synod President Belles, Miss Miller's father, and her brother, pastor of Bethel Church, Cicero, Ind. Miss Miller received many useful gifts for her new home in India.

A CALL was extended Dec. 7 by Trinity Church, Kalamazoo, to the Rev. Glenn G. Gilbert of Trinity, Glen Ellen, Ill. The Kalamazoo pastorate became vacant when the Rev. Arthur E. Wulf accepted a call to Christ Church, Portland, Oregon.

TWO HAPPY EVENTS are reported by Pastor Max B. Pinkert of Luther Memorial Church, Detroit. The second mortgage on its building held by the Board of American

—HOME MISSIONS—

MARYLAND: Establishment of a new congregation in the Middleburg Pike (suburban Hagerstown) area has been approved by the Board of American Missions. Dr. Frank P. Cauble, pastor of St. Andrew's Church, Hickory, N. C., has accepted a call to BAM and will arrive on the field in mid-February.

ALABAMA: Montgomery has been surveyed and approved for occupancy by the Board of American Missions. A comparatively large group of Lutherans and many unchurched are anxious to have a pastor on the field. Thirty-five have already signed as charter members and excellent prospects are waiting.

GEORGIA: Augusta, Fleming Heights has been surveyed and approved for occupancy by the Board of American Missions. Through the assistance of the Rev. Henry Horn, Resurrection Church, Augusta, five choice lots were given by Knox Homes, Incorporated. On these lots have been erected a parsonage and a Sunday school-chapel building. The Rev. James C. Dickert, mission developer, has 60 signatures.

PENNSYLVANIA: First services have been held at Ohio View, near East Liverpool. The Rev. John Houser, of the Pittsburgh Synod, is serving this field. A dwelling with full basement has been purchased to serve as a chapel-parsonage for the congregation.

MICHIGAN . . .

Missions is now a thing of the past. A beautiful new organ was recently installed and put into service.

AN ADVENT Communion service for NLC pastors and their wives was held Dec. 15 at Mt. Zion, ALC's largest Detroit church. After the service the clerical couples enjoyed a splendid fellowship luncheon and social hour. WALTER M. BRANDT

WARTBURG:

Illinois Church Dedicated; Iowa Organist Honored

DEDICATION OF the new Zion Church near Walsh, Ill., was held Dec. 21 by Dr. R. R. Belter, president of Wartburg Synod, assisted by the Rev. A. G. Suechting.

The new church cost over $45,000. Much of the work was donated by members of the congregation so the actual value is approximately double its actual cost. Style is modern gothic. There is a full basement under the church with Sunday school rooms and adequate kitchen facilities. Seating capacity of the nave, including balcony, is over 300.

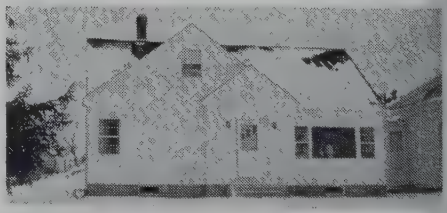
MANY FRIENDS turned out for the special banquet in honor of Miss L. C. Roggman, organist of St. Paul's Church, Garnavillo, Iowa, for 50 years. The Rev. K. William Braun, a former pastor, was the guest speaker.

A NEW NAME has been added to the roster of synod. THE REV. ANDREW B. Swasko, father of Pastors Andrew and Milan Swasko, was transferred from the Slovak-Zion Synod. He is at present living in the Berwyn United parsonage, Berwyn, Ill., and is in charge of his son Andrew's congregation while Chaplain Andrew Swasko serves at the Great Lakes Naval Training Station, near Wauconda, Illinois.

PEACE CHURCH, Steeleville, Ill., is inaugurating the one-pocket envelope system for 1953. Members have been told there will be no special drives of any kind during the year. Pledges have been requested from each member to fulfill all obligations for current benevolent causes. These are to be payable weekly. It is hoped that a 50-50 budget may be achieved. The Senior and Intermediate Leaguers conducted an Every Member Visitation of the congregation for daily devotions and daily Bible reading. Over 200 homes were visited in a matter of three hours one Sunday afternoon. About 80 per cent of the congregation was covered.

WORD FROM Treasurer R. L. Boulton states that only $16,597.49 has been received for Lutheran World Action in 1952. This is about $2,500 short of quota. Chairman Belter, Lutheran World Action director, hoped that each council would encourage a special gift for this cause to enable synod once again to go above her minimum quota.

ST. PAUL'S CHURCH, Medford, Wis., dedicated a new parsonage Nov. 2. Dr. Belter spoke. This old parsonage is being used



for additional Sunday school rooms, which arrangement enables the pastor to conduct two services every Sunday.

ARNOLD H. KAITSCHUK

ROCKY MOUNTAIN:

uff Lectures in Denver; CCCUSA Evaluated

DENVER—Denver area pastors are ticipating the arrival of Dr. G. Elson ff, editor of THE LUTHERAN, who will esent the Knubel-Miller lecture series 1953 in St. Paul's Church, Jan. 22-23. *urch and State* is the general theme th five lectures on vital problems of day. Many laymen of the area as ll as pastors will attend.

TWO CONVENTIONS of Luther Leaguers re held this month. Southern leaguers t in St. Paul's Church, Albuquerque, M. The northern section convened in Paul's Church, Denver.

DR. C. P. RASMUSSEN, who has been king a survey of the Denver area, gave report of his study to a special meeting NLC pastors in Montclair Church Jan. 6.

THE FREIGHT CAR of clothing and foot- ar for the destitute people of Korea, un- auspices of Lutheran World Relief, ntained 32,000 pounds, with more to be ded on its way to Los Angeles. Collec- ns of the clothing in this territory have n under the direction of Layman Homer r, of Gloria Dei Church, and the Rev. Gilbert Wise, of the Lutheran Service iety.

ECHOES OF THE National Council of the urches of Christ Assembly in Denver t month are still being heard: "The atest Protestant Christian impact ever de in this area." "Beginning of a new ch in Protestant co-operation to advance rist's Kingdom in America and through- the world." "A closer, more efficient anization for Christian action." "It was phetic."

One layman said, "The address by Dr. nes H. Robinson, Presbyterian Negro nister of the Church of the Master, New rk City, strikes me as the outstanding of the sessions." Lingering in the minds many is the influence of "big" names—John Foster Dulles, Henry Cabot Lodge, Bishop Otto Dibelius, Bishop Sherrill, Dr. Franklin Clark Fry, Bishop Arthur J. Moore, Dr. Luther A. Weigle and others.

MESSIAH CHURCH, Denver, is donating its facilities three mornings a week for the School of Cerebral Palsy Foundation for children until the completion of their new building next spring.

THE REV. UNO PLANK, one of the displaced pastors from eastern Europe, has resigned as pastor at Calhan, Colo., after three years to accept a call to Baltimore, Md., as peripatetic missionary to the Estonians.

THE WEEK before Christmas St. Paul's Church, El Paso, Texas., saw all their furniture for their new church finally installed, pews, chancel furniture, choir loft, after long months of waiting. Services of dedication will take place in February.

OLIVER F. WEAVER

CAMPUS

WATERLOO College reports that plans are about completed for two new buildings —an administration building and a dining hall. Cost is estimated at $470,000, most of it covered by CHEY receipts. The Rev. C. R. Cronmiller of Welland is the new president of the college's board of governors.

GETTYSBURG Seminary Week, May 6-8, will feature Prof. Ernest Cadman Colwell of Emory University giving the Zimmerman lectures on preaching; Prof. Amos N. Wilder, University of Chicago, two lectures; Prof. Kantonen of Hamma Divinity School, the Holman lecture on the Augsburg Confession, Article XIX. Prof. Bertha Paulssen and Prof. Francis E. Reinberger will be installed Thursday afternoon, May 7.

GETTYSBURG College has established an office of public relations. Director is Maxwell D. Bucklew, Wittenberg College alumnus, whose 20 years' experience included public relations work with General Motors, Bendex Radii, Glenn L. Martin Aircraft, and Knouse Foods.

GROUNDBREAKING. Pastor W. F. Most turns first spadeful of Prairie Village (Kansas) soil during groundbreaking held by members of Faith Church. Ceremony took place in October. Assisting the pastor in the soil-turning were eight church councilmen. New church will cost close to $100,000 and will seat 200

PENNSYLVANIA:

CHRISTmas emphasized

ALLENTOWN—Seventy thousand people lined the route of the first annual Christmas parade in Allentown Dec. 16. Among the 51 churches that entered religious floats in the parade, 19 were Lutheran. The *Allentown Call* editorialized, "Christ was restored in all the fullness of the title of the day of His nativity."

IN BETHLEHEM a "Christmas trailer" with a stage setting for scenes of the nativity, was moved from one section of the city to another, on successive evenings. Local drama groups and live animals helped to enact the Christmas story. City fathers had voted against the usual seven-mile display of Christmas street lighting.

Other communities, Easton, Nazareth, and Emmaus, decorated their town "squares" with life-size figures, reverently depicting the Christmas story.

DR. I. N. JOSEPH, a Lutheran doctor from India, serving for a year as resident physician at St. Luke's Hospital, Bethlehem, was the guest of several Women's Missionary Societies during the Christmas season. He described Christmas in India and told of the ULCA mission work, with which he has been closely associated.

CHRIST CHURCH, Hellertown, observed the rededication of its Sunday school building Dec. 7. An additional floor has been added and the entire Sunday school wing renovated at a cost of $43,000.

PASTORS of the Allentown area were guests at a day-long "Workshop on Pastoral Counseling" Jan. 7 at Muhlenberg College, Allentown. The "faculty" included Muhlenberg College Professors Morris Greth, Victor Johnson, C. Hess Haagen, Delbert Barley, David Bremer, George A. Frounfelker, Pastors Gustavus Bechtold, Ira Fritz, and William Ward, Philadelphia Seminary Professor John Doberstein, and the Rev. Ernest Bruder, chaplain, St. Elizabeth's Hospital, Washington, D. C.

A NEW WINDOW, *"Come Unto Me,"* was dedicated at St. Paul's Church, Catasauqua, in December. It was given in memory of Mr. and Mrs. Michael Tureck, by their children.

TRINITY MEMORIAL CHURCH, Allentown, had a bond-burning service Dec. 7. The congregation is now debt-free for the first time in its 31-year history.

J. P. BENDER, Bethlehem Lutheran churchman, was elected by the Muhlenberg College Board of Trustees to fill the unexpired board term of Dr. J. Conrad Seegers, who will become president of the college in March.

HENRY W. SNYDER, JR.

New State Policy Set Up On Anti-discrimination

HARRISBURG—Pennsylvania has just adopted an anti-discrimination policy for the National Guard and the State Police

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

PA., HARRISBURG . . .

The guard policy, established by the 1949 Legislature, will mean the inactivation of four Negro units stationed at Philadelphia and Pittsburgh with their members being assigned to other guard groups. Under the new State Police policy, the force will now be open to Negroes and members of other races who otherwise qualify as recruits.

In announcing his approval of the guard reorganization and its move to put the anti-segregation policy into effect, Governor John S. Fine said he delayed the program by "some months," explaining he waited until after the election to act "because I did not want any imputation of politics to be attached to the new policy for the National Guard."

Governor Fine said, "The Pennsylvania State Police, which now has no colored state policeman but does have a number of Negro employees, will follow the same liberal policy as that adopted by the Pennsylvania National Guard and Air National Guard. Both with respect to the National Guard and the State Police," Governor Fine added, "the qualifications for personnel as have heretofore prevailed will be continued effective equally to all applicants and without discrimination of race, color, or creed."

A NEW EFFORT will be made in the 1953 State General Assembly to obtain a $150,000 appropriation to provide care for Pennsylvania's estimated 60,000 alcoholics. The principal proponent of the move, the State Health Department, is more optimistic than in the 1951 session when the appropriation was struck out by lawmakers in an economy move. "There appears to be a lot more interest and understanding among legislators toward this problem," said Mrs. Helen C. Snyder, head of the department's alcoholism section.

The $150,000 fund would be used to establish two out-patient clinics, probably in Philadelphia and Pittsburgh, and possibly a third in Central Pennsylvania. The money also would go toward maintaining an educational campaign on alcoholism, including speakers and firms.

DR. JACOB E. RUDISILL celebrated the 30th anniversary of his ordination and the 20th anniversary of his pastorate at Christ Church, Harrisburg, Nov. 2. Dr. Henry W. A. Hanson, former president of Gettysburg College, was featured speaker at the anniversary service.

PASTOR R. C. SLOOP and St. Paul's Church, New Cumberland, thought "a church should always look as though someone loves it." Proceeding on that assumption they gathered about half of the re-

WOMEN. Members of the board of directors of the Gettysburg College Woman's League for 1952-53 pose for the photographer following recent on-campus meeting. Officers seated: Mrs. Parker Wagnild, Mrs. Howard Walker, Mrs. Frederick Eckert, Mrs. Cedric Tilberg, Mrs. E. Martin Grove, and Mrs. Guy McCarney. Mrs. Walter C. Langsam, wife of the college's president, is standing in center with committee chairmen and presidents of sub-leagues

PA., HARRISBURG . . .

quired $10,000 and completed extensive renovations of the children's department, adding rooms and facilities, replacing the heating plant as well as installing new lighting. The climax came with the recent service of rededication. It is expected that the indebtedness will soon be liquidated by means of systematic freewill offerings.

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ST. PETER'S, Highspire, has just completed its fund-raising campaign for the enlargement and improvement of its educational facilities. Harry Gross, fund manager, reported $35,000 in cash and pledges —the goal is $75,000. Architect Milford Patterson indicated that the plans will nearly double the church school space without requiring any new building except a boiler room. The entire interior of the church building, excluding the nave and sanctuary which were rebuilt 11 years ago, is being reconstructed. Chairman of the Building Committee is Philip Shoemaker.

VIGGO SWENSON

PENNSYLVANIA:

Merger Preparations Reported in Lancaster

LANCASTER—Congregations in the Lancaster area are taking the final steps this month in preparation for their transfer to the Central Pennsylvania Synod. The actual transfer will take place in May when the two synods meet in Philadelphia.

A HALF-PAGE "AD" concerning Christmas, sponsored by the Lutheran churches cooperatively, was one of a number of ways in which the local churches tried to emphasize the spiritual meaning of Christmas. The stores of the city heeded the protest of the clergymen and did *not* commercialize the use of Christmas carols. Several of the stores had large displays of the Nativity scene.

A WIDESPREAD INTEREST in the controversy concerning the Revised Standard Version's translation of Isaiah 7:14 (the reference to the virgin bearing a son, Emmanuel) was highlighted by a study-conference of ministers of both the city and county here recently.

TRINITY, Lebanon, and GRACE, Lancaster, are planning to raise large sums for new buildings, the first for a church, the other for educational purposes.

ERNEST J. HOH

OVA SCOTIA:

ymen Retreat in Halifax; nference Elects Officers

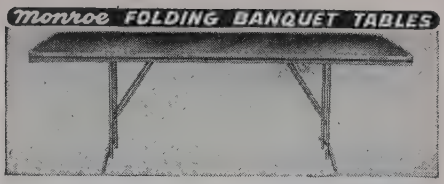
HALIFAX—The third annual Laymen's treat of the Lutheran Church of the surrection at Halifax was held re- ntly. A good representation of the men s present for two evenings of instruc- n and fellowship. The program was anged by the men and topics discussed cluded: "No Man Knoweth the Day r the Hour" by George Ernst; "Faith d Works" by Peter Petersen; "For od or Evil" by Frank Smeltzer; "Stew- dship of Possessions" by Gerald Terrio; Praying Merely a Habit?" by Ervin ung, stewardship secretary of synod d Nova Scotia representative of the theran Laymen's Movement. The eeting on the second evening took the rm of a dinner at Winnie's Lodge.

The Men of the Church group took upon emselves the task of cleaning all the walls the interior of the church. Besides the lowship of working together, the church w presents a much cleaner and brighter pearance. The men also entertained the embers of the other societies of the church a get-together, when music was supplied Mr. George Ernst and his orchestra and ere was singing of Christmas carols.

RESURRECTION CHURCH, Halifax, has ain overpaid its apportionment to synod d also exceeded its Lutheran World Ac- n quota.

CHILDREN of Resurrection Church school ought gifts at Christmas. Some were ven to children of poor families and also the children of new Canadians. Others ere given to Port Worker (Miss) Edith lewsky, to present to the children of in- ming immigrants during the Christmas ason. The children of the Church of Our viour mission in Dartmouth also donated fts for the same purpose.

THE REV. EDGARS LANGE, who had been



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NOVA SCOTIA . . .
receiving clinical training with Pastor Conrad at Halifax, has left Halifax and is now working under the Board of American Missions, with the Latvians in Ottawa, where he will attempt to organize a Latvian congregation.

THE REV. RICHARD BIEBER, pastor of Our Saviour Church, Dartmouth, was to be married to Miss Jeane Langille of Dartmouth Jan. 2 by Synod President C. H. Whitteker and the Rev. Douglas A. Conrad.

THE ANNUAL SESSIONS of Southern Conference were held recently in Halifax. Participants included the Rev. James Dauphinee, Mahone Bay. At the business session officers elected included: President, the Rev. Douglas A. Conrad; secretary-treasurer, J. Earle Morash, Chester. Informative presentations of the highlights of the ULCA convention at Seattle were given by the delegates to the convention, Dr. C. H. Whitteker and Ivan Wamboldt.

DOUGLAS A. CONRAD

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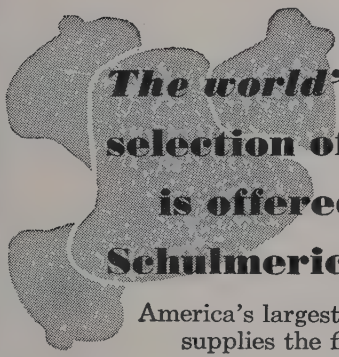
OHIO:

Three New Churches Added to Synod Roll at Year's End

COLUMBUS—During the closing days of 1952 synod had three new congregations added to its roll of 279. One congregation, long in Ohio territory, was received by transfer from the Pittsburgh Synod, one was a newly formed mission, the third was an independent congregation over 50 years old.

ON NOV. 23 Synod President George W. Miley formally received First Hungarian Church, Cleveland, dismissed by Pittsburgh Synod. At a banquet on reception day every phase of synodical and ULCA action was interpreted to the congregation. In addition the "new Americans" in the congregation presented to President Miley a hand-engrossed framed testimonial "In grateful recognition of Christian service rendered to the refugees from Hungary . . . in providing a free and spiritual home to us in the territory of the synod."

ON DEC. 7 a new mission in Mansfield was organized, named St. Timothy, with Pastor Stephen P. Wise, Chicago Seminary



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OHIO . . .

graduate, as organizer. There were 58 adult charter members. Development work was begun last May by Missionary Superintendent Albert H. Buhl and carried on intensively by Pastor Wise since the middle of June. A confirmation class of teen-agers is preparing for membership on Palm Sunday. Sunday school attendance is averaging over seventy-five.

THE THIRD CONGREGATION, received Dec. 28, is Martin Luther Church, Toledo. The congregation was organized over 50 years ago and was served for most of those years by the Rev. William Brenner. On his retirement the congregation studied the services offered by the three synodical groups on the territory (Ohio Synod, American Lutheran Church District, Lutheran Church—Missouri Synod), and invited the synodical presidents to preach to the congregation and to confer with the church council. The Synod of Ohio was requested to suggest a pastor, and the constitution was amended to permit synodical affiliation. Since 1949 Pastor Paul E. Becker has been working with the congregation to bring it into the synodical family and in November the final constitutional changes were made to meet synod requirements.

PASTOR CARVETH P. MITCHELL of First English Church, Mansfield, has been invited by the United States Air Force to hold a series of preaching missions in Europe, and has been given a 60-day leave of absence by his congregation. He left Washington Jan. 12, will speak at five air bases in France, 14 in Germany, preaching at each from one to 10 times on a speaking schedule arranged by base chaplains. Pastor Robert H. Miller will serve First English as pastoral visitor during his absence.

IN TOLEDO AND SPRINGFIELD, community Christmas celebrations included a parade of floats telling the Christmas story. Seven Springfield churches participated. Four floats were entered by Toledo congregations . . . For the first time in Youngstown a Lutheran church received front-page notice and a four-column picture, when on Dec. 20 the Youngstown *Vindicator* published a picture of the manger scene at Bethlehem Church. Thousands of persons, drawn by newspaper and radio publicity, viewed the impressive display during the holidays and commented favorably. Live sheep were part of the scene all through the two weeks, but the donkey was removed after the first day—his brays could be heard over two city blocks of homes!

DR. AND MRS. ALVIN E. BELL, pastor emeritus of Glenwood, Toledo, and president of the ULCA Board of Deaconess Work, went to Phoenix, Ariz., in November to enjoy the mild winter.

FOR THE FIRST TIME in the history of 111-year-old Greenford Evangelical Church, a woman, Mrs. Chester W. Pettit, has been elected to the church council. She's served as Sunday school superintendent several years, and has been active in women's church work. She is the village postmaster at Greenford.

NINETY-ONE CONGREGATIONS from Northwestern Ohio and Southern Michigan responded to an appeal for clothing, shoes, bedding for Lutheran World Relief and last

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OHIO . . .

month 46,200 pounds were shipped through n intersynodical committee led by the Lu- heran Welfare Service. Pastor Paul E. ecker represented the ULCA congrega- ions.

ST. JOHN'S, London, will be celebrating s 75th anniversary from Jan. 18 with ad- resses by former Pastors Andrew Schilling nd Paul Becher, Pastor Harold E. Rhoads, alisbury, N. C., first son to enter the min- try, and Hamma Seminarian William ndrews. Dean E. E. Flack and Pastor awrence T. Rugh, who has led the congre- ation since 1950, will also be speakers.

E. RUDOLPH WALBORN

DECEASED

Mrs. George M. Grau

Mrs. Bessie Grau, widow of the late Dr. George M. Grau, former Ohio Synod pas- or, died in Rochester, Minn., Nov. 1. She was 77.

Born in Brookville, Ohio, she returned here following her husband's retirement rom the active ministry in 1914.

Surviving are a daughter, Mrs. LeRoy E. mith of Arcanum, Ohio, and a son, Glenn . Grau, of Rochester, Minn.

The funeral service was conducted in rinity Church, Brookville, Ohio, Nov. 5 y the Rev. Richard W. Powell.

Dr. Richard W. Mottern

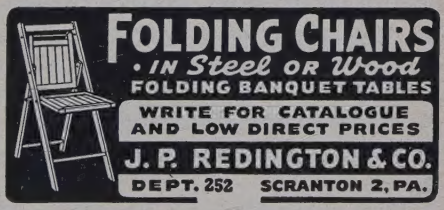
Dr. Richard Warren Mottern, organizer nd pastor emeritus of First Church, Glen- ale, Calif., died Dec. 25. He was 83.

Born in Danville, Pa., Dr. Mottern was young coal miner, a mule driver on the ld Pennsylvania Canal and a clerk in a rocery and hardware store before com- leting his education at Susquehanna Uni- ersity, Gettysburg College and Seminary. ollowing ordination, he served pastorates n Mt. Holly Springs, Salona, Punxsu- awney and Williamstown, Pa., before ac- epting a call in 1909 to Riverside, Calif. n 1915 he helped organize First Church, Glendale.

He served for a decade as a member of the Los Angeles County Civil Service Commission and was past president of the Glendale Oratorio Society. He received the honorary doctor of letters from Susquehanna in 1927.

Surviving are a daughter, Miss Elizabeth Mottern, Glendale, Calif.; a son, Jerry D. Mottern, of Burbank, Calif., and one grandson.

The funeral service was conducted Dec. 27 in Glendale.



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in conclusion . . . . . .

THIS MONTH I have an assignment to give lectures on *Church and State* in cities from Baltimore to San Francisco. The lectures take five hours in each city I visit. But I have discovered that 50 hours would be insufficient for covering the subject well.

Yet several men I have talked with—an engineer, an editor—have been surprised that there is anything to be said on this subject. They think that, with the exception of the Vatican embassy question, the problem is solved. "Don't we have separation of church and state, and isn't it working well?"

The trouble is that it works too well. The church, which is obliged to preach God's laws for human life as well as the Christian gospel of man's redemption, has gradually become separated from the public life of the nation. And since political life now includes the education of most of our children, provision for people who are in need, moral standards of business and industry—all of which were still within the sphere of the church in Luther's time—the church has retreated from most of the everyday affairs of men.

When public life is not brought under the judgment of God, it is in danger of reverting to the standards of ordinary human selfishness. That can't last long, of course, because men soon destroy the minimum standards of justice in human affairs by their intolerable competition.

FOR ABOUT 60 YEARS the American churches have been trying to put the process in reverse, and to speak out clearly on what they believe to be God's word for our public affairs. Lots of people are shocked when the churches claim to have anything to say on such subjects. These people get their opinions from some newspaper commentator, and don't want preachers mixing in this business.

It isn't easy for leaders of church groups to speak out plainly, because God's will for the rapidly changing, complex circumstances of our earthly life may often seem veiled. As earnest pastors and laymen discuss various questions in eagerness to be led by God's spirit, various principles gradually shape up. Sometimes the application of these principles has to be modified by trial and error.

It's much easier for the Chamber of Commerce of the U.S. to speak (and call such a Christian thinker as Reinhold Niebuhr "a well-fed and well-paid intellectual," as one of its publications did a few years back. Talk like that is an easy way to impress people who aren't bright).

THE IDEA of exiling the churches from practically everything that concerns the social life of the people is a Communist idea. The fact that this is what the Communists have done should warn many jittery Americans that there's something wrong with it. We Americans must become seriously concerned about studying our political and social life from the angle of God's will. That's a tremendous matter, like saying our prayers.

The problems of church and state—of God's people in relation to the general society around us—won't be solved by my lectures. But we must realize that these problems exist. There is always tension between the eternal and the temporal, between God's will and man's desire. The church is not infallible and doesn't know God's will perfectly. But it seeks to know, and we members of the church share in this great quest for guidance.

—ELSON RUFF

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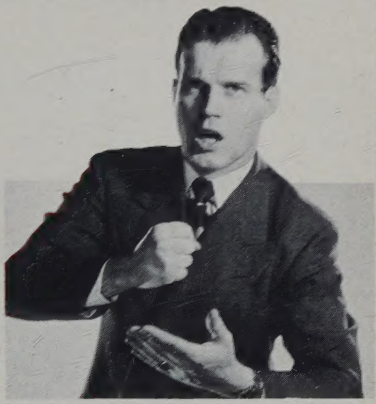

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